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The Outlook of Missions



VOLUME XXIII

APRIL, 1931

NUMBER 4

THIS IS OUR TASK

THE task is that of building a new world, establishing a world community. Let us remember the community must be built. It will not come into being of itself. It was a glorious task to build a federal government in America. How much greater to build a federation of humanity! This is one of the great creative periods of history when the patterns of the past are to be broken and new forms brought into being. The establishment of this world community will be determined more by the spirit than by the ability of its leaders. Success will come to the unselfish, courageous, adventurous. The leaders must have the creative spirit. They can build on no other man's foundation. There are no precedents. To be creative, particularly in the higher realms of thought and action, is not so much a matter of genius as of attitude. No one is fitted for leadership in this generation who is not a world citizen.

FLETCHER S. BROCKMAN.



PICTURE OF MISSIONARY GLESSNER, MRS. RUPP, DR. RUPP AND A GROUP OF ARABS, NEAR KIRKUK, IRAQ

(See Page 174)

MISSIONARY CONFERENCE

TIME IS COMING

THIS YEAR'S THEMES

Foreign Missions

The theme for mission-study this year concerning the foreign field is, "Christianity and the Rural Life of the World." A very splendid series of text-books has been issued for all of the age groups. This subject should be of very great interest to the members of the Reformed Church as well as to Christian people everywhere. It has been estimated that 85% of the people on foreign mission fields of the world are rural folks. This is especially true of our own fields in north Japan and the center of China. A wonderful opportunity for interesting study is opened up in this theme.

Home Missions

The general home mission theme for this year's study is, "The Call to the Churches from the North American Home Missions Congress." It is to be noted, however, that the material for primary, junior and intermediate grades is allied to the foreign mission theme and has to do with the life of boys and girls in rural communities in America and links them up with the rural boys and girls of the world. The Home Missions Congress, held in Washington last December, has been described as "The first meeting of its kind and without question the most significant and creative interdenominational conference ever held." The subject material of the Washington Conference will no doubt form the basis for the fundamental study of Home Missions for years to come. Every intelligent member of the Reformed Church should know the findings of the Home Missions Congress and study how to gear them into the life of the Reformed Church. There is no better place to do this than at the Summer Missionary Conference.

THE CONFERENCE DATES

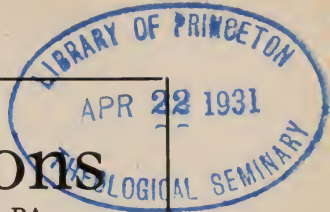
As far as they are known at the present time the Conference dates are as follows:

Shady Side Academy, Pittsburgh, Pa.....	June 21st to July 1st
Bethany Park, Brooklyn, Indiana.....	July 4th to July 11th
Hood College, Frederick, Md.....	July 11th to July 17th
Heidelberg College, Tiffin, Ohio.....	July 18th to July 24th
Ursinus College, Collegeville, Pa.....	July 25th to July 31st
Catawba College, Salisbury, N. C.....	July 25th to July 31st
Mission House, Plymouth, Wis.....	Aug. 8th to Aug. 14th
Grace Church, Buffalo, N. Y.....	Sept. 20th to Sept. 23rd

Note these dates now and make arrangements to attend a Conference.

For Particulars Address

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The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

—Matthew 20:28

Those who would be used by the Spirit of Christ must live in accordance with the will of Christ.

“Faint heart, be sure
These things must be.
See the new bud
On the old tree! . . .
If flowers can wake,
Oh, why not He?”

He will refine our spirits so that we may be able to distinguish things that differ, and that so we may know the difference between the holy and the profane. In holiness we may have discernment.

—JOHN H. JOWETT.

“Jesus lives! By this I know
From the grave He will recall me!
Brighter scenes at death commence:
This shall be my confidence!”

O Christian workers, get into the secret of his presence that he may correct, criticize, or encourage as he please!

—F. B. MEYER.

What seems a kind of temporal death to people choked between walls and curtains, is only a light and living slumber to the man who sleeps a-field.

—ROBERT LOUIS STEVENSON.

Behold, how near is heaven!
Today I met a child
Among the nodding daisies,
And God looked down and smiled!

—VIVIAN Y. LARAMORE.

“Shall we not carry the joy and song and radiance of the early morning into all the hours of this gracious day?”

Love has come to power again;
Lo the Christ stands—let Him reign!
—THOMAS CURTIS CLARK.

“Experience shows us that God, and only God, is the true life of the soul. He is the root and source of all our loves, our interests and our ideals.”

Meditate on God's law! Associate yourself with God's mind and God's working! It is the secret of health. It is the source of happiness. It is the road to success.—W. S. BRUCE.

Even when we walk through the dark valley,
Thy light can shine into our hearts and guide us safely through the night of sorrow.

—S. WEISS.

I wonder that God can afford it;
Violets deep in the glen,
Seldom or never discovered
To eyes of adoring men.

—EARL BIGELOW BROWN.

“Our Lord . . . greets us likewise in the garden when our hearts are desolate, and walks with us in the evening way when we are pondering earnestly the experiences of the day.”

“From the cross there is proclaimed the eternal evangel of life, the evangel of more abundant life for the mind, the evangel of more abundant life for the will, the evangel of more abundant life for the heart, the evangel of more abundant life for the whole being. He that hath the Son of God hath life in all its fullest meanings.”

The Prayer

O God our Father, grant unto us a full share in the gift of thy Spirit, that our hearts may be filled with the life divine! Through the risen Christ. Amen.

The Outlook

VOLUME XXIII

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of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

Do We Mean Business?

CORNELIUS H. PATTON

IF one thing more than another is plain in the New Testament, it is that Christ came to establish a world-wide Kingdom of righteousness and love, and that He made the accomplishment of the purpose the primary obligation of the Church, and that He promised to empower the church to cope with that sublime undertaking, and that this promise has been fulfilled in marvelous ways in times past.

By precept, by example, by narrative, by His solemn last command, the New Testament writers put it up to the Church to make the winning of the world the supreme business of its life.

The idea of the Church that settles down in a community, satisfied to merely maintain its life and hold its own, finds no encouragement in the New Testament. Christ never intended such a self-satisfied church to take His name. An organization that by open boast adopts the motto "FOR OURSELVES ALONE" may be an ethical culture or mutual admiration society, an improvement asso-

ciation, or a church club, but it is not a Church of Jesus Christ. Such a church has not made good its right to the sacraments or to share in the universal Gospel of love. How a Christian can read his Bible and then refuse to participate in the organized effort of Missions to establish the world-sway of Jesus Christ is one of the mysteries of the working of the human mind.

Fortunately the number of such belated Christians, who have not caught the spirit of Jesus, is steadily diminishing. Recent years has seen the Church making progress in regaining a firm grip on her primary purpose as exemplified by the Apostles. The average Church member today agrees that it is right to carry the Gospel to those who have it not, at home or abroad, but he must yet see that it is the main business for which he is a Christian.

No one can claim an "Alibi" in the face of Christ's "Go"!

—THE SCHWENKFELDIAN.

A Real Appreciation

THE Chinese students now studying in Philadelphia have a Chinese Christian Association. This body instead of doing any one of a number of things to celebrate Christmas, all of which would have given them an enjoyable occasion for themselves, decided instead to express their Christmas joy by giving a dinner "to parents of missionaries now working in China." By the time the idea

was worked out it grew into something broader than that, in fact they had return missionaries, and children of missionaries as well as a few friends who had recently traveled in their home land. But the point and emphasis was not changed.

Such quiet and unique expressions of gratitude are always meaningful and beautiful. They suggest deep feeling coming to its own expression through

new channels because after thinking of all of the older ones, the new one seems better than any of them. But it also has a more far reaching message to some of us.

Such gratitude ought to help us feel the fine loyalties on the part of the Chinese Christians. Naturally there are groups there, just as there are many groups of people in our land, who could have their own *sweet ways* far better

without "the church interfering with them." They make me more eager to build more churches rather than to stop building them. One can often get a very fine judgment of a great cause by studying its enemies. The enemies of the Christian Church in China are obviously about the same sort of people as those who oppose the church in America. But even her enemies are open to her influence, and can be made her friends.

CLAYTON H. RANCK.

Why an Administrative Staff?

(Dr. McAfee is one of the Secretaries of the Board of Foreign Missions of the Presbyterian Church in New York. He was President of McCormick Seminary in Chicago. His recent travels in the Orient fit him for his new work. What he says about administration is worth knowing.)

By CLELLAND B. MCAFEE, D.D., LL.D.

AN earnest brother once insisted that the administrative work of Presbyterian Foreign Missions could be done by one secretary with a good clerk. It was all quite simple; the home church gives money, the foreign field needs it; all we want is somebody to receive it and send it where it is needed. Over against this, he felt, we have built up an administrative staff of secretaries and clerks and treasurers who constitute a burden on the funds and the enterprise as a whole.

This seems a rather severe simplification of the matter, but some readers will admit a lurking feeling that there is something in the criticism, and that administration may bulk too large. It may not be amiss for one who has been for twenty-five years a member of the Foreign Board, and has just now joined its staff, to suggest some considerations on the general theme of administration.

The administrative is, in some senses, the least of the three factors in the enterprise. The largest factor is the supporting group—the home Church and its membership; the most important factor is the field force of missionaries and nationals who carry on the actual operations. The intermediate administrative group is smallest and is dependent on the others. Without the giving Church it

would have nothing with which to administer; without the field force it would have no occasion for administration. As it is, the administrative force faces both ways—toward the home church as the source of supply, and toward the foreign field as the scene of operations. The growth of each of these forces multiplies the tasks of the intermediate group. As the home Church increases in the number and amount of gifts, and in missionary recruits, the duty of wise distribution and of satisfying varied Christian impulses becomes more complicated. As the foreign work develops, its lines of service grow both more numerous and more inter-related with more danger of entanglement and confusion. The need for a distributing and equalizing agency increases.

The administrative force has two dangers. On the one hand, it may be asked to render too much service to the home Church in developing a supporting constituency. Raising money is not primarily the business of a Mission Board; that is the business of pastors and sessions and Christian believers in general. A Mission Board is not a money-asking agency; its energies ought not to be given to devising inducements for larger giving. It is a work-doing agency, representing the Church in the Church's own business. In

theory, it might simply do what the Church gives it money to do, and let it go at that. But any sensible man knows that everybody's business is apt to become much neglected business, than an enterprise like Foreign Missions is larger than any uninformed Church realizes, and that its needs might go utterly unsupplied if the responsible agency did not keep them before the supporting Church. This will inevitably involve the effort to secure increased gifts, and the Mission Board finds itself turned into a money-raising agency in spite of itself. The next step is that some people in the Church feel that the Board is asking them for something when it presents to them the work abroad, whereas, if the home leaders would take over all the responsibility, it would be merely logical. But they will not do it. Every complaint of too much "overhead" in Board service is a reminder of the failure of home leaders to take their own responsibility. They cannot tell a Mission Board to carry on a world work and then fail to provide what such a work needs, without expecting the Board to ask for it and urge it. But the sooner the Church takes over the duty of raising the money, the happier any administrative agency will be. One comfort of a Mission Board in raising money is that it sometimes saves the life of a church or of a Christian by inducing worthy giving.

The other danger of administrative agencies is that they may administer too much at the field end, leaving less to the field force than that force could properly undertake. Field questions fall into four natural categories: (a) Issues to be settled on the field, with no reference to any home agency; (b) Issues to be settled on the field, with a certain supervisory voice at home; (c) Issues to be settled by conference between the field and the home agency; (d) Issues to be settled by the home agency. The line between these categories is never quite clear, but most Boards try to follow some such grouping of issues. The danger always is that control may become more explicit than is needed, or it may be too much relaxed. It is easy to lose the personal element in administration. Rules and regulations

are essential to any large enterprise, and they can become ends rather than means. Every reasonable Board tries to keep that in mind.

Each of these dangers involves magnifying the administrative force beyond real necessity. It may try to do what the supporting force ought to do; it may try to do what the operating force ought to do. Let any one hear a discussion among missionary administrators and he will find them keenly sensitive to both these perils. They are seen more clearly inside the group than out.

For all this, no one who knows the missionary enterprise could doubt the necessity for a strong administrative group, all the more forceful because proportionally small. A multitude of details and a whole body of policies must be handled for both the other groups if they are to be brought into effective cooperation. A single home church cannot hope to reach the world by its own efforts, whereas it may join with other churches through some uniting agency and pour its life into world-wide fields. There is a colorful romance in the fact that multitudes of small and large gifts pour into the treasury of the Board, and so blend into one fund that each giver affects an enormously widespread field. Anyone might send a gift directly to some one spot in the earth, but he cannot spread his gift out into any semblance of obedience to his Lord's word about going into "all" the world, unless there is some agency through which he can join others in an adequate effort of these dimensions. With an administrative Board, the humblest giver in the smallest church becomes a world factor. He does not give to any land alone; he gives to the widespread area of a great enterprise.

Such an agency serves also to preserve the balance among needy lands. Christian believers are as apt as any other human beings to specialize on the thing that makes swiftest appeal to them. The most seductive voice, the most pleasing personality, the most interesting story wins their support, while other projects, bearing just as heavily on the needs of men and on the purpose of Christ, can go unheeded and uncared for. Every

Board rejoices in the effectiveness of some missionary speakers, and regrets the inability of others; but this does not blind it to the actual needs of the whole enterprise. Our own Board encourages gifts for specific causes or lines of work, but it would be a calamity if all gifts came ear-marked for the particular thing the donor is interested in. The vastness of the whole work would baffle and mystify most churches and most givers. They would find it difficult to think of helping it all. The result would be that some essential parts of it would be neglected

in the interests of parts which can be kept in mind. An administrative Board is expected to think of the whole work and to keep it all moving on in some degree of order. The temptation to specialize is very strong and sometimes is defended as good strategy on the field, whereas the entire work stands or falls together, as is seen when it is reviewed from a distance and as a whole. The safe and reliable handling of gifts, especially when they become trust funds, would be impossible in individual churches or missions.

(Continued from Page 180)

The Frog and the Cherry Petal

A petal lightly dropped
Upon the mouth of Mr. Frog,
And now his song has stopped.

—JAPANESE EPIGRAM by RIUKIO.

Cherry blossoms, wistaria, azaleas—That's Japan in April; woodpeckers, frogs, birds, butterflies, seagulls, nightingales—That too is Japan in April. Missionaries "squashing around" in galoshes or boots; craftsmen squatting on mats in shops open to the street, and pasting oil paper on umbrella ribs of bamboo; coolies pulling heavy rickshas through muddy lanes; Japanese boys and girls,

laughing at the wind and the rain, as they clatter along, kimonos flopping, the reds and blues of the rubbers slipped across the front of their clogs blending with the colors of their huge umbrellas—That, too, is Japan in April, for do you know that from April until August nearly every other day in Japan is rainy? And do you know how we got umbrellas? A Japanese school-boy, in his best English, will tell us:

"A bat, when it rained, put her wing over her daughter. Men in street saw that and made umbrellas like a bat's hand."



CHERRY BLOSSOMS IN ONE OF THE PARKS IN SENDAI

Home Missions

CHARLES E. SCHAEFFER, EDITOR

The Rural Church Problem

THE Home Mission section of THE OUTLOOK OF MISSIONS devotes the major portion of this issue to a consideration of the Rural Church problem. While the Board of Home Missions has not yet engaged the services of a Superintendent for the Department of Country Life, which position became vacant through the removal of Mr. Ralph S. Adams a little over a year ago, the importance of the work itself has not been minimized to the slightest degree. The problems of the rural Church are just as

pressing as ever. The need for highly trained pastors and leaders in our country churches is as great as it ever was. Those who have the privilege of serving at present in rural fields should make the most of the spiritual opportunities which present themselves. Under the auspices of the Home Missions Council, Sunday, May 10th, has been set apart as RURAL CHURCH SUNDAY. Valuable suggestions for the proper observance of this day can be secured from the Home Missions Council, at 105 E. 22nd Street, New York City.

Farm Wages Lowest in Many Years

A SHARP increase in the supply of farm labor, together with a further decline in the demand for farm workers, forced the index of the general level of farm wages for January 1, in 1931 to the lowest level on record for that date during the period in which it has been computed quarterly (1923-31). The wage index, standing at 129 on pre-war base on January 1, this year, was 21 points down from October 1, 1930, 29 points lower than a year ago, and 8 points below that of January 1, 1923, according to the Bureau of Agricultural Economics, of the Department of Agriculture. The seasonal decline of 21 points from October 1 to January 1 was the largest recorded between these two dates and compared with an average seasonal decline of 13.9 points for the corresponding period during the preceding five years.

Day wages of farm workers not provided with board averaged \$1.87 for the country as a whole on January 1, while the regional averages ranged from \$2.99 per day for the North Atlantic States to \$1.25 in the South Central division. Scattered reports have been received indicating that laborers are willing to work in many localities merely for their room and board.

Wages paid farm labor during 1930 averaged lower than in any year since 1922. The weighted average index of farm wages last year was 152 per cent of pre-war compared with 170 in 1929, and 146 per cent of pre-war in 1922.

Although a large number of workers formerly employed in manufacturing industries are now available for farm work, the Bureau reports that, as a result of the extremely low prices of farm products, the demand for farm labor is the smallest in many years.

(Continued from Page 166)

tion in Dickens' "Hard Times" between the schoolmaster and the poor circus rider's daughter, known in the school as girl number twenty, who was asked the question, referring of course to England: "Isn't this a prospering nation, and ain't

this a thriving State?" And girl number twenty hesitated and then replied that she could not tell whether this was a prosperous nation or not until she would know who had the money. *Isn't America a rich nation!*

“A Religious Cooperative”

DR. MALCOLM DANA, director of the Town and Country Department of the Congregational Church Extension Boards, and associate professor of rural church work in Yale Divinity School and Hartford Theological Seminary, describes “the larger parish” as a “religious cooperative” in a pamphlet available from the Town and Country Department of the Congregational Church Extension Boards. (*The Larger Parish Plan*, New York, 1930. 25 cents a copy.)

Dr. Dana describes nine types of larger parishes which are functioning satisfactorily. In each type the fundamental aim has been to develop through church leadership “rediscovered communities,” including agricultural villages and farms within a common trading zone. The larger parish is generally a “religious

cooperative” which brings villager and farmer together, extending services over large areas, incidentally reaching unserved centers and eliminating one of the weaknesses of Protestantism — over-churching. Both groups benefit through better leadership, equipment and organization. The practice is not new, but has been used from time to time by ministers of many denominations.

Sample programs, organization plans, maps and survey data are included in the pamphlet; also a list of notably larger parishes both interdenominational and denominational, with the names and addresses of the leaders. Finally, a comprehensive bibliography shows that the larger parish plan has been developed as a result of thorough studies of the history and evolution of the community, including all phases of rural life.

Annual Review of Rural Life

The Close of a Decade

THE year 1930 brings to a close a decade of unfavorable conditions in agriculture and rural life. The year was unfavorable for urban groups also, and in the public mind the financial depression in urban industry and the widespread unemployment overshadow the suffering and distress which have obtained in rural districts for a long time.

A Major Catastrophe

The year 1930 saw the most serious drought in a generation. The drought has resulted in poverty and increased indebtedness for many farmers in the areas affected. It has also caused setbacks for those interested in social improvement because the incomes of large numbers of people have been seriously impaired. Although there is plenty of wheat which may be shipped into areas short of feed for animals and although freight rates for such shipments have been reduced, these things are small comfort to the man who must borrow money from the federal government’s emergency fund—just appropriated—or from the local banks.

Population Trends

Some time after 1910 the farm population of the nation decreased for the first time in our history. Since that time it has continued to decline, according to the censuses of 1920 and 1925 and reliable annual estimates by the Division of Farm Population and Rural Life of the United States Department of Agriculture. The latest estimate of the total farm population, for January, 1930, was 27,222,000 and showed a decrease of about a quarter of a million from the previous year. In numbers and percentages, the status of urban and rural groups in 1930 was as follows:

	Total	Per Cent
Urban	68,955,521	56.2
Rural	53,819,525	43.8
In 1920 it was:		
	Total	Per Cent
Urban	54,304,603	51.4
Rural	51,406,017	48.6

The Rural Church

The Protestant rural church was poorly prepared to cope with the decline in farm population, the economic depression of

the past decade, and the intellectual currents which have been flowing out from the cities. The result has been that the church of the open country has in most instances lost in constituency; that church life is increasingly concentrated in the villages; that the prospects of most churches in villages are far from bright; and that much confusion as to objectives and program is in evidence. Leadership is inadequate and Protestantism has no economic program which might change the status of the rural church. Granting that the rural church situation is no more unfavorable than that of many small urban churches, nevertheless rural church leaders contend that there is great need for a more systematic and concerted approach to this, one of the major problems of Protestantism today.

Rural Living Conditions

A SIGNIFICANT study of *Social, Economic and Home-making Factors in Farm Living* in Missouri is published as *Research Bulletin 148* of the Missouri College of Agriculture, Columbia, Mo. The authors are E. L. Morgan, R. C. Hill, Mabel O. Campbell and O. R. Johnson.

The aim of the study was to give a comprehensive view of living conditions in a farming community, to discover the relationships among the various factors of farm life, and to demonstrate a method for the study of farm life. The data brings out "factors that show certain definite relation or dependence," such as these: (1) the greater the length of time in the community, the more numerous the social contacts; (2) with an increase in the age of the farm operator is associated a decrease in social contacts; (3) the larger the families the greater the amount of family recreation. On the other hand, there were five factors which showed only slight relation to or dependence upon one another, for example, size of family and number of social contacts. Finally there were eleven factors which showed no relationship or dependence, such as size of family and money available for saving and living.

In examining the contributions of the various factors to farm living it was found that certain factors tended to occur together—but these were found to be different for "superior, average, and below average groups." It seems clear that there was no single determinant for a high standard of farm life. All factors seem to contribute to the standard and to its improvement, and any one factor tends to improve the others.

The Circuit Riders

By THEODORE P. BOLLIGER, D.D.

LEAN and wiry as were the nags, so were also the men that rode the circuit. They needs must be, for the Oregon country was still young and raw. Settlements were few and far between. Small groups of people were hidden away in forest clearings and along the numerous streams. Church buildings were unknown outside the young villages



THE CIRCUIT RIDER

and towns. The times called for ministers of rugged type, who were ready to push out on horseback or on foot, through sunshine and storm, over lonely forest path or wilderness trail, to carry the bread of life to hungry souls, or dwarfed and wicked souls. The state of Oregon owes a great debt to these Gospel pioneers who laid the foundations of the church, and the school, and the government of that astounding commonwealth.

Possibly it was a recognition of this debt which led to the placing of a noble equestrian statue, not far from the state capitol, and within the beautiful capitol park. Upon its base is cut the inscription, "The Circuit Rider. Presented to the state of Oregon, in reverent and grateful remembrance of Robert Booth, pioneer minister of the Oregon Country." There it stands, as a reminder to the passerby, of the labors and achievements of the ministers of the Gospel, who as circuit riders became the friends, counselors, and evangelists to the pioneers, on every American frontier. These pastors of the wilds made their way on horseback, on foot and by boat over vast circuits, often covering hundreds of miles. In the saddlebags were the Bible, the hymnbook, and perhaps a few religious tracts; a heavy blanket or coat was thrown over the shoulders or rolled up and tied to the saddle; while the horse followed the familiar trails, the rider was often reading from the sacred book, or meditating on his next message or sermon. The salaries received were very small, frequently the people had nothing to give except food and an attic corner in which the visitor could sleep. The only real money, which these pioneer preachers generally saw, arrived quarterly from the mission boards, and was desperately little. Occasionally even that failed to arrive.

I have forgotten the name of the particular denomination to which the Rev. Robert Booth belonged, and, perhaps, it does not greatly matter, for his statue represents rather a type than an individual. Methodists, Congregationalists, Baptists, Presbyterians, and the Reformed Church might have erected such a memorial with equal propriety and reason. Therefore, I desire to bring to

the attention of our church the names of several of our pioneer circuit riders in Oregon; men who worked quietly and humbly, but also bravely; men who endured hardships without murmuring, and with but little recognition from the church. I have selected these names not because they founded many congregations which have endured, nor because they ministered to crowds, nor because they accomplished striking deeds; but rather because of the faithfulness and devotion with which they continued at their tasks, in the face of heartbreaking discouragements.

In point of time, the Rev. Jacob Muehlhaupt should be named first. In 1876, he was sent to Oregon by the Board of Home Missions of the Potomac Synod, to begin missionary work among the Germans and Swiss who had been coming to Oregon in considerable number. From Salem as a center, Rev. Mr. Muehlhaupt extended his activities over a large circuit which included from six to ten preaching places at various times. Majestic forests still covered the western part of the state. In scattered clearings, German speaking pioneers were struggling amid new and unfamiliar conditions to wrest a living from the forest, the soil and the streams. Many of these were pious folk longing for Gospel privileges; but there were also many others who had pushed into the Northwest because they wanted to get away from God and the Church. Opposition was often intense and cruel, and the early pastors labored against great difficulties. Rev. Mr. Muehlhaupt conducted his first services in Salem in private homes, then in a school house, and later in a church of an English denomination, until the time arrived when it was possible to erect a little chapel. In the outlying congregations the services were held in homes, schools, sheds, under the green trees, just as occasion demanded. The missionary might have written down moving tales of hardships endured, but he was too busy with his vast work to do much writing. In 1891, Mrs. Muehlhaupt died and left her husband with five little children, the oldest of whom was still in the grade school; but he labored on. In 1895, the

Home Mission Board of the General Synod withdrew all support from the missions in Oregon, which stranded all the missions and missionaries; nevertheless Rev. Mr. Muehlhaupt struggled on. One of the aged pastors of Oregon, intimately acquainted with the privations through which the little congregations and their shepherd had to pass, declared to me, "How it was possible for Rev. Mr. Muehlhaupt to keep on preaching and also live with his family almost passes comprehension." During this dark period, Rev. Mr. Muehlhaupt wrote an article for the German missionary periodical, the *Missionsbote*, from which I want to quote a few sentences, because they reveal the spirit of the man: "Though the congregations and the pastors are indeed perplexed at the action of the General Board, we are, nevertheless, thankful that for a period of twenty years, they helped us so generously. Now we must help ourselves. As ministers and congregations we must now demonstrate what our convictions and foundations are; for we are Reformed out here. We have Reformed congregations with no desire to join any other denomination. There could be no blessing upon us if we tried to persuade our congregations to go over to some other camp with bag and baggage. Help will be brought us in due time."

The second pioneer whom I want to name was Rev. Julius Lange. He became pastor of the Meridian congregation and a number of other preaching points in 1878. The congregation at Meridian was still small, and the people were desperately poor. They had reached Oregon only a few years before, some of them with nothing at all except a willingness to work without ceasing and a determination to get ahead. At first they could give their pastor little more than an attic room and his meals. Many years have gone by since then, but the impression of his personality is still vividly remembered among them. He was not only a faithful pastor, a winning preacher, the teacher of the children, but also freely nursed the sick and even tried to serve as doctor; for no other could generally be had. After thirteen years, worn out with many labors, he returned to his

hometown to rest a while and there soon died.

In the report made by the Board of Home Mission to the synods, in 1879, I found the following words, "Rev. Julius Lange travels long distances, over rough roads, and through inclement weather, to gather his fellow countrymen into the Christian fold. Many of his people are Swiss immigrants, who are clearing off the land, and are not able to do much for the support of the Gospel, but are strongly devoted to the Reformed Church. The missionary must make many sacrifices. He labors hard, and teaches in an attic which is his study, his bedroom and his schoolroom, at the same time. The most rigid economy is necessary in order that he might live."

The Superintendent of Missions also added the remark, "In the Pacific States we have indeed made a beginning, but the demands for more laborers in that field come with impressive earnestness in almost every communication that reaches us from that distant country." All through the years in our Pacific Coast work we have lacked the men and the money for aggressive expansion. Other denominations have entered, have shepherded our own people, and have built up a large German constituency out of our Reformed material. I rejoice that someone took pity upon them and offered them Gospel opportunities; but, alas, that their own Church could not measure up to the challenging task.

Rev. Jacob A. Schmid is the third man of whom I wish to speak. He was sent as a missionary of the Potomac Synod to the Pacific Coast in 1890; as were all the pioneer missionaries who labored in California, Oregon and Washington. Both the pastors and the congregations on the coast belonged to this synod until 1898. Rev. Mr. Schmid was stationed at Astoria, Oregon, and served half a dozen other preaching points, scattered along the ocean for about sixty miles. At each place a little flock had been gathered, dependent upon his spiritual ministrations. When the missionary aid was withdrawn in 1895, the people begged the missionary not to forsake them. Hoping that it might be possible to conserve what had

already been accomplished, he consented. The people gave what they could but it was pitifully small. Mrs. Schmid died, but her husband carried on. To earn bread for the family, Rev. Mr. Schmid worked for a time in the logging camps, and his young sons worked in the salmon canneries. Generally the preaching places could be made by boat, but during certain seasons of the year and in very stormy weather the boats did not run; sometimes also there was no money to pay the fare; hence, the missionary often trudged on foot along the seacoast to the farthest point—Tillamook—which was sixty miles away. Through lonely forest paths, over mountains, wading streams and swamps, with rifle slung over the shoulder for bears and cougars were still common denizens of the woods, the missionary pushed his weary way, returning often

half dead with fatigue. In later years his family often requested Rev. Mr. Schmid to write down a full account of his life and experiences in Oregon, but he always refused saying that he had considered it his duty as a servant of Christ to give this service without complaining. In this manner one humble pioneer preacher made use of the talents which God had entrusted to him.

I was greatly moved by a passage in a letter which I received from a son of this minister sometime after his father's death, in which these words occurred, "Father always felt grateful up to his death, that despite these adversities, three of his sons also became ministers of the Gospel." All three are still serving in our Reformed Church, and I am sure that the father looking over the record which his sons have made, now has still greater reason for gratitude.

A Missionary in Canada

By THEODORE P. BOLLIGER, D.D.

REV. JOHN KRIEGER, home missionary, stationed at Morse, Sask., has had a vacation. It is the first one in five years and six months, during which he has labored in Canada. Two years before that he came to America, and after spending these two years at the Mission House, he volunteered for Canada. Without missing a Sunday, preaching from one to three times on each Lord's Day, he has carried on. Three years ago he organized the congregation at Morse and under his leadership the little flock secured a neat church building. From Morse as a center, the Rev. Mr. Krieger also serves Batemen, Piapot, Grenfell and Neudorf. This is a vast field, imposing constant travel and hardships.

The greatest of these hardships was the continuous ill health of Mrs. Krieger. Hoping to regain strength, Mrs. Krieger, with little Elizabeth, aged five months, left for Germany seventeen months ago, to visit with relatives and the home folks. But strength was slow in coming back, and directly fourteen months had elapsed, during which time the husband and father bravely carried on the work

alone. Taking all this into consideration, the Board of Home Missions willingly granted the faithful missionary permission to take the accumulated, though missed, vacation weeks, all at one time and, hence, last November, the Rev. Mr. Krieger also started for his native land



REV. AND MRS. JOHN KRIEGER AND BABY ELIZABETH



AN OLD
HALL,
PLACE
WHERE
CONGRE-
GATION
WAS
ORGANIZED

to pay a visit to his people and bring his little family back to Canada with him. But fourteen months had elapsed since baby Elizabeth had seen him and, at first, the father was just another new relative among a large number which had entered her life; consequently she shied off for weeks, trying to make up her mind whether she should adopt him or not.

Missionary Krieger had hoped to get a real rest among his near relatives, but there was a hitch in the program. In a recent letter he wrote: "I really have had but little rest so far; because I have been speaking at least twice a week about religious conditions and our work in Canada, upon invitation from various ministers

hereabout. On different occasions I have also preached." Concerning conditions in Germany as these have come under his observation, Mr. Krieger writes further, "The situation in Germany is not good; for there is a widespread lack of employment, and Bolshevism is spreading farther and farther. But on the other hand, there is also a remarkable seeking and longing after God. Divine services to which I have gone have been exceptionally well attended, by young people also. Yesterday, I heard a man say, calamities are looming up before us; for which we must have God."

Rev. John Krieger returned to Canada in March accompanied by his wife and little Elizabeth.

A Message on Home Missions and the Nation by the Home Missions Council

THE North American Home Missions Congress, recently held in Washington, D. C., revealed the following facts which serve to magnify the necessity and importance of Home Missions:

1.—*The deepening conviction that democracy is both a peril and a promise: without religion it is a peril; with religion it is a promise.* A nation may exist without religion, but it cannot live without religion. Until its religious need is supplied, a nation is not secure and it cannot be free. The mere transfer of governmental and social control from the

self-seeking few to the self-seeking many is not the way of salvation for America. It is evident that democracy cannot be worked effectively or constructively without a constant and practical recognition of the fundamental doctrines of Christianity: the fatherhood of God, the brotherhood of man, and the infinite value of every human soul. Under a democracy the people rule, and unless Christ rules in and through the people, the end of all struggle, the goal of all hope, and the boast of all progress will be chaos, and chaos is death.

2.—*The acknowledged failure of all proposed substitutes for religion as a cure for our national ills.* We are profoundly grateful for all that has come from science, from culture, from education, and from economic and social reform, but no one of them or all combined have touched the tap-roots of our national ills; sin and selfishness. Experience has shown that the scientific mind, the philosophic mind, the economic mind, and the social mind, without the glow of religious truth and feeling, cannot satisfy the fundamental needs of the nation's soul. "The economic organization of the world," says Dr. Albert Einstein, "does not meet our needs." "It was because we lost belief in the reality of moral and spiritual value," says Dr. Robert A. Millikan, "that the World War came, and if we do not find a way to regain and strengthen that belief, then science is of no value."

3.—*The ready acceptance of the Christianity of Christ as the solution of our individual, national and international problems.* Thoughtful men and women recognize that the Christianity of Christ rests on two commandments: "Love God" and "Love your neighbor." Obedience to the first commandment saves the individual, and nothing else can save him; obedience to the second commandment saves the nation, and nothing else can save it. There is no substitute for love in the Christianity of Christ. It is obvious that applied Christianity registers a three-fold contribution toward the enrichment of the world's social and spiritual life by stressing the ethical implications, the social obligations and the personal experience possibilities of the religion of Christ. The sermon on the mount has a message which gets underneath the superficialities of life and demands an inner-righteousness as the only possible basis of righteous conduct, individually and socially. Hearts made new in the love of Christ are the greatest prevention of crime, and the only assurance of a democracy wise enough to rule and good enough to be trusted. "Looking into the future," says Lloyd George, "I am convinced that it is Christ or chaos for the world." One of the outstanding needs of the day is a re-

emphasis of the positive Christian note in the life and message of "the ambassadors of Christ."

4.—*The growing recognition of the Christian Church as the best instrument for interpreting and applying the Christianity of Christ to the needs of the nation and of the world.* Other agencies will help but no one of them can take the definite responsibility for applying Christianity to the needs of the world, "I believe," says David Carnegie, an outstanding labor leader of Great Britain, "that the principles of Christ can best be interpreted and applied by the Christian Church." "The Church," said President Eliot, "is the permanent organ of society's life." Plant a church in any community and it becomes at once the nucleus of law, order, moral living, and civic virtue. Such communities, multiplied across the states, give character to a commonwealth, and such multiplied commonwealths make a nation strong by making it righteous. It is apparent that there is no hope for America apart from the Kingdom of God, and the Christian Church is the divinely appointed instrument for realizing the Kingdom of God here and now.



MORSE, SASK., CHURCH
Rev. John Krieger, Pastor

5.—*The increasing appreciation of the service of home missions.* The three noblest impulses in the human heart are love of God, love of country, and love of home, and these three impulses unite in home missions. These regnant impulses have inspired men and women in all ages and in all nations to the highest types of sacrificial living and heroic service. The test of a nation's character and value is the kind of men it produces and the type of institutions it establishes. The history of America shows that wherever home missions go the home is protected, the church is established, the school is promoted, the hospital is supported, the community house is encouraged, the court is fostered, and the state is defended. Through its program of evangelism home missions regenerates the heart; through its program of education it enlightens the mind; through its program of medical service it heals the body; through its program of community service it purifies the neighborhood. Home Missions everywhere they go convert the spirit of suspicion into the spirit of faith, the spirit of greed into the spirit of generosity, the spirit of hatred into the spirit of love, the spirit of selfishness into the spirit of service, the spirit of America into the spirit of Christ. Home Missions is the generator of the commanding convictions respecting God, salvation, duty and immortality that propels the arterial tides and gives vigor and joy to national life.

6.—*The inescapable challenge of the unmet religious needs of the nation.* Notwithstanding all that has been done, there are still 10,000 villages in the rural life of America today without a church of any kind—Jewish, Roman Catholic or Protestant; 30,000 villages in the rural life of America without a resident pastor; 13,400,000 children under twelve years of age who are receiving no religious instruction; more than one-half of the population of the nation today not connected with any institution representing organized religion. Besides the unmet religious needs of these unoccupied areas and unchristianized groups, the life of the nation is threatened by sinful attitudes; self-will,—the desire to be outside the law of obedience; self-interest,—the desire to be

outside the law of sacrifice; self-complacency,—the desire to be outside the law of fellowship. Only the service of Christian love can save America from these three deadly foes.

7.—*The insistent demand that the Christian churches heal their divisions, combine their resources and unite their forces in a constructive, co-operative effort to meet the religious needs of America.* The hour calls for a co-operation not only in terms of purpose and spirit but in terms of effective organization, genuine promotion and vital service, which will eliminate all overlapping and over-looking and provide an effective, co-operative program which will end the waste of spiritual energy and consecrated money in all home missionary work. Co-operation is not simply addition, but multiplication. It multiplies the power of each in the service of all. Bigotry, dogmatism, sectarianism cannot feed the soul of the nation. The religious needs and claims of America should lead the denominations now to submerge all ecclesiastical animosities and non-essential demands in the interest of bringing the Kingdom of God into the life of the nation. Whatever may be the view of the Protestant churches of America about organic unity, there certainly ought to be no difference about the need and wisdom of a genuine co-ordination and co-operation in every effort to make men like Christ, earth like heaven, and the kingdoms of this world the Kingdom of Christ.

8.—*The inspiring evidence of the spirit of self-sacrifice and generosity in the membership and adherents of the churches is manifesting itself today in a determination that the work of the churches shall not suffer by reason of hard times and financial embarrassment.* The attitude and all of the actions of the North American Home Missions Congress demonstrated that the appeal is in the cause of Home Missions and wherever it is presented in terms of need and reality, the people respond. It is gratifying and encouraging to know that the income of several Home Mission Boards is ahead of that of last year.

These facts constitute a definite and inescapable challenge to the Christian churches of America. There never was a time in the history of our country when the Christian churches were a greater necessity than at the present because America was never in more need of the spiritual quality which the churches contribute to the life of the nation. Not more legislative statutes, but more of the spiritual convictions of a Christian piety; not more luxuries, but more of the ethical motives that flow from the Christian nurture of the churches; not more wealth, but more of the moral power bestowed by the Gospel of Jesus Christ—this is the supreme and most imperative need of our day. The supreme task of the Christian churches of America in this critical hour of national life is to help the nation to re-examine the foundations of her political, her industrial, her intellectual, her moral, her social, and her spiritual life and inspire her to re-endow her citizens with freedom within discipline, with originality within tradition,

with humanity within nationality, with hopefulness within intellectual honesty, with peace within progress, with satisfaction within service, and thus hasten the day when all national law shall be national love, when all international law shall be international love.

JOHN MCDOWELL, Chairman of Committee on Religious Message and Secretary of the Board of National Missions of the Presbyterian Church in the U. S. A.

ERNEST M. HALLIDAY, General Secretary, Congregational Church Extension Boards.

CHARLES E. SCHAEFFER, General Secretary, Board of Home Missions, Reformed Church in the U. S.

EDWARD DELOR KOHLSTEDT, Corresponding Secretary, Board of Home Missions and Church Extension, Methodist Episcopal Church.

WILLIAM R. KING, Executive Secretary, Home Missions Council.

Northwestern Sidelights

By THEODORE P. BOLLIGER, D.D.

Triple Christmas Celebrations

Three Christmas services and three Christmas programs, on three successive days, in three different congregations, three hundred miles apart, was the unique experience of Rev. C. D. Maurer, of our Winnipeg, Man., Mission. On Christmas Day he served his own church in Winnipeg, preaching in the morning and conducting the program of the Sunday School in the evening. Late the same evening he took a train for Grenfell, Sask., three hundred miles westward, where a service and a Christmas program were conducted the next day in the Valley congregation, and the following day the same schedule was carried out at the Josephsberg congregation. The weather during the holidays was so mild in Canada that even the smallest children were able to join in the festivities.

* * *

Dismal Days in Canada

The prairie provinces of Canada—Manitoba, Saskatchewan and Alberta—are passing through tragic experiences meagre crops and unprecedented low prices; thus reports Rev. Paul Wiegand, the missionary at Duff, Sask., and supply pastor of the Wolseley congregation, besides serving the Grenfell charge once a month, during the temporary absence of the pastor. This also affects our people. Of course, they have enough to eat, but money is scarce, and the salaries of the missionaries have not been paid. In a letter written from the Piapot mission, in southwestern Saskatchewan, and dated February 25th, the startling statement is made that wheat has been selling for 30 to 40 cents a bushel, and rye for 8 to 15 cents. Small wonder the writer exclaims: "The harvest was not just so bad, but the prices!" The unusually mild weather all winter has been a veritable Godsend.

Multitudes of destitute people have been able to pull through who otherwise must have perished.

* * *

Banks and Missions

On a certain day the Rev. Karl H. Thiele deposited a check for \$367 in his bank; this was payment in full for all back salary due the pastor, before leaving the field to take up work elsewhere. The next day the bank closed its doors and the money is tied up indefinitely. Sooner or later, a part of this money will doubtlessly be repaid, but that did not help Rev. Thiele to get to his next field of labor in the Java-Isabel-Trail mission charge. Fortunately by the end of the first month, the Board of Home Missions was able to send the missionary appropriation promptly. This moved the missionary to make the comment: "It was a good thing that the Board could send me my first check so promptly, else I would not have known how to go on. During the first few weeks in the new field I traveled more than 1200 miles, by train, auto and on foot, to serve my parish." Bank failures have been rather common occurrences in the West. Other missions in the Department of the Northwest have also suffered. During the past year one missionary in Iowa and two in Wisconsin have sent me the sad news that their banks had failed and the pastors, church organizations and members had suffered severe losses. I have not heard that any of the bankers were sent to jail.

* * *

Sects and Schisms

"The more perfect and pious they claim to be the meaner they act and the uglier they treat others," that's what two of the missionaries of the Department of the Northwest recently wrote me; one from Canada, the other from South Dakota. Communities emerging from pioneer conditions have always been the happy hunting ground of sects, isms, ists and ites; advocates of strange teachings, weird customs and emotional explosions. Millenialists, perfectionists, holy rollers, mormons, adventists, and many others, of varying stripes and degrees, infest the

land. The Dakotas, in proportion to their church membership, far outdistance any other state of the Middle West in the number of their smaller denominations, sects, and religious freelancers. These sectarians are thorns in the flesh to many of our pastors; though, possibly blessings in disguise, for they certainly keep preachers and people stirred up. However, it may be some comfort to the citizens of the Dakotas to know, that whereas in their states there are representatives of only forty or so denominations which have less than 10,000 members, the city of Philadelphia alone boasts of more than fifty bodies, which number less than 1000 members.

* * *

Hard Luck Stories

For a period of years North Dakota and South Dakota have suffered from abnormally dry summers. The climax was reached last year; for the season was the driest, the harvests the most meagre, and the prices of farm produce the lowest in a generation; throughout the greater part of the states. I want to give three little pictures, from three of the missions, by quoting from letters written me by the missionaries themselves.

First—The people of the . . . congregation actually have nothing in their hands anymore. I have received no salary from them since last spring. To raise what they have promised each family would have to pay \$60. They cannot do this.

Second—The . . . congregation is in comparatively new country. The members are mostly young couples, just starting out in life, still burdened with debts. As though the drought had not been enough, the fields of some were lashed by storm and hail. I hear moanings and lamentations on every side.

Third—Of fourteen families belonging to the . . . congregation five passed through bankruptcy last year. Some of the other members agreed to pay the salary of the minister in their place, in the hope that a bountiful crop might enable them to repay later on. But the crop was a failure and the people were forced into

bankruptcy. It does not seem possible that they can ever repay the back salary. Now these families feel sensitive and hesitate to show themselves at church. The missionary closed with the words: "I cannot even consider forsaking this field. We are simply in an economic crisis which has prostrated the wheat farmer. But my family and I have been well and I am satisfied to hold out. We dare not abandon our people."

* * *

A Conversion and a Resolution

During a recent visit of another missionary to a distant congregation of his parish, he also visited a family which had become alienated from the church. After a long conversation he won their promise to come back into the church and make a new start in the Christian life. Some time later the pastor received a letter from the wife and mother, in which she informed him with gladness that the Lord had done great things for her and she had experienced real conversion. She wanted the pastor to share her joy and constantly remember her in his prayers. This letter closed with the words, "There are still many families in this community which should be won for the church; may God grant us a bounti-

ful harvest there." Such is our prayer for all of our missions.

* * *

Helping the Board

Two missions of the Department, comprising four congregations, have recently gone to self support. Fullerton, N. D., has been united with the Wishek charge to form a self supporting field, with Rev. E. Kaempchen, who was formerly the missionary at Fullerton, as pastor of the larger parish. Herrick, S. D., has been a mission for years. The charge has three small congregations. The Herrick community also has been sorely tried by drought, bad crops and poor prices. Nevertheless, the missionary, Rev. G. C. Meininger, announced his determination not to receive any missionary support after December 31; because, he firmly believed that the average farmer of his parish was poorer than the average farmer anywhere else, and hence, "I do not wish to have an abundance when they are so hard pressed, and I do not feel at ease to accept further aid, as long as the Board finds itself in such straits." Although this decision will mean very considerable self-denial, Rev. Meininger was determined to help the Board in this way during these months of diminished income.

Hungarian Reformed Church, New York City

By SUZETTE G. STUART

THE colorful art of ancient Hungary has been revived in the Hungarian Reformed Church, 344 East Sixty-ninth Street, in the new decorations of the church and adjoining parish house. In the ancient Magyar style of the mural treatment the visitor will find a delightful example of the picturesque and richly imaginative designs characteristic of this ancient people in their ornamentations of home and costume. The artist is Louis Jambor, who painted the great murals in the Hotel New Yorker.

Fifty-six craftsmen went over the church ceiling nine times, using a new stencil for each color or design applied, and obtaining a highly decorative effect under the illumination of the recently installed indirect lighting. The walls at

the pulpit end of the church are treated in a vine and flower motif taken from that found in old designs on shepherd's overcoats. A central mural of the Communion cup surrounded by clusters of grapes intertwined with wheat sheaves is above the pulpit, the grapes and wheat having religious symbolism of the Holy Communion as well as representing the agricultural fertility of Hungary. The simple pulpit, carved from a single block of pure white Vermont marble by native-born Hungarians in this country, becomes the dramatic focus of the interior when flooded with light from reflectors near the ceiling.

Three bronze tablets showing scenes from the life of the great Hungarian patriot, Louis Kossuth, are conspicuous



HUNGARIAN REFORMED CHURCH,
NEW YORK

adornments of the buff walls, and are the work of John Horvai, Hungarian sculptor, whose heroic-sized memorial group to Kossuth is a landmark on Riverside Drive near 114th Street. The tablets are designed from old prints of the time of Kossuth. The one back of the pulpit shows the scene at Battery Park, New York, where Kossuth reviewed troops passing in review in his honor when he visited this country in 1852 and was hailed as the liberator of his country.

Observations of the Treasurer

J. S. WISE

THE other day my mail contained an eight-page paper about the size of *Leaves of Light*, or, *The Way*. The paper was published in the interest of some patent medicine and, as I was about to consign it to the waste-basket, an

article headed "What is Wrong" attracted my attention. The first paragraph of the article is as follows:—

Despite the handicaps of present business conditions, the pastor of the church, the Rev. Geza Takaro, D.D., who has gone along for the past nine years with the church property in much need of rehabilitating, realized that now existed a situation whereby the church and the unemployed could mutually benefit and by securing sufficient funds to purchase building and painting materials and tools, he was able to secure unemployed high-class workmen and craftsmen from the Prosser committee at about one-quarter the wages of prosperous times.

"How can we expect people to come to an unattractive church?" reasoned Dr. Takaro, who was for sixteen years pastor of a large church in Budapest before coming to the United States, and knows the Hungarian love of gaiety and color. In addition to his local responsibilities, he is president of the Eastern Hungarian Classis of the Reformed Church in the United States. For the past six years Dr. Takaro has lectured at Columbia University on Hungarian art and literature.

The Hungarian Reformed Church is far east on Sixty-ninth Street within sight of the modernistic building of the new City Hospital. There is a large community of Hungarian-born in the district, and an important work in Americanization is being carried on by Dr. Takaro in instructing the second generation, born on American soil, in the ideals of this country while teaching them also the history of culture and patriotic achievement which is the background of their parents. This latter emphasis Dr. Takaro finds effective in keeping the respect of the youth for the "old people" and thus holding together the home life of a family until the boys and girls are grown up and ready to set up housekeeping in their own Americanized homes.

"The other day a man came to a watchmaker and gave him a pendulum with the request to repair it. 'You will

have to bring me the whole clock,' said the expert. 'That is not necessary,' replied the customer, 'there is nothing the matter with the clock, only this confounded thing will not move back and forth.' The reader will surely laugh at the simplicity of this man, and wonder how a person could be so ignorant. However, in many greatly more important matters we sometimes act just as foolish."

I presume the customer was quite sure that he was right and the watch-maker was wrong. No doubt he believed that the watch-maker was "living in the past," was "an old fogy," and that his "experience amounted to little or nothing in this progressive and enlightened age."

Everyone knows that the pendulum regulates but does not furnish power. Lengthen it and the clock goes slower. Shorten it and the clock goes faster. So long as the propelling power is undisturbed the pendulum, with slight and occasional adjustments, will do its work well and keep the clock and time in perfect harmony. Therefore, both pendulum and clock are essential to each other—the one furnishes the power while the other regulates and controls it.

Is this not a true picture of the relation between the Church and its Boards? The Board of Home Missions, for instance, cannot function without the power that the Church alone can supply. It must be constantly readjusting its program in order to carry out the mandates of the Church. Very often the mandates place entirely too heavy a load for the Board to carry. Additional power is then needed otherwise the pendulum will stop and the question, "What is wrong?" must needs be answered.

A study of the Board's income for five and a half years, from all sources, including the Church Building Department, I am sure will reveal much to the honest seeker after truth:

June 30, 1926	\$297,543.87
June 30, 1927	482,464.52
June 30, 1928	443,752.85
Dec. 31, 1928 (6 mos)	143,406.34
Dec. 31, 1929	508,695.94
Dec. 31, 1930	405,414.67

\$2,381,278.19

In 1920 the General Fund of the Board was without a deficit. The Church Building Department was in a healthy condition. About that time certain Synods decreed that the Board should take over the work among the Hungarians that were formerly supported by Hungary. At the same time living and building costs doubled over night. The Board was forced to speed up the pendulum and increase its appropriations to the Missions and the building operations that were under way. Temporary power was furnished by the Forward Movement but it failed to meet the needs with any degree of adequacy. Your Board was not groping in the dark. It saw quite clearly but was helpless in its efforts to stem the tide. Like everybody else it was caught in the swirl of on-coming demands for larger and more adequate help for both maintenance and equipment. Many forces were directed against it that literally compelled it to assume more burdens than were warranted by its better judgment. But no one could withstand the pressure that was used to influence its decisions. The power of an entire Classis was often invoked to obtain favorable action upon the demands of its Missions. Even threats to divert the Home Mission apportionment of the entire Classis were made unless the Board yielded to these demands. Surely there is much more the matter with the clock than with the pendulum!

In 1923, after years of experience and full knowledge of the task, the Board's officers carefully prepared a new budget commensurate with the task and presented it to General Synod at Hickory for adoption. These men tried in every way to impress upon the Synod the absolute needs confronting the Board and the necessity for the full payment of that budget. There had been no material increase in the apportionment for Home Missions in ten years. During that time, however, every other cost had more than doubled and now after ten years from the time of *no deficit*, the deficits began to grow. Whose fault is that? Shall we blame the pendulum or is it the fault of the clock?

The Social Service Commission

JAMES M. MULLAN, *Executive Secretary*

OLD AGE SECURITY

In these distressing times of unemployment, with its accompaniment of suffering and misery, it is some satisfaction to know that there is a national organization zealously promoting the adoption by the States of the Union of an old age pension system. Bishop Francis J. McConnell is the president of this organization and Abraham Epstein is its Executive Secretary. Jane Addams is one of its vice-presidents, whose letter is given below. Rabbi Stephen S. Wise is another vice-president, and among the members of the Executive Committee are such well-known names as those of John R. Commons, Edward T. Devine, Glenn Frank, Elizabeth Gilman and James H. Maurer.

This organization is the American Association for Old Age Security, which is now in its fifth year. In four years this organization has assisted in securing legislation in ten States. Prior to 1927 less than 700 persons were receiving self-supporting security; today, over 50,000 are being protected, and are being kept together with their loved ones. In 1929, only two governors were supporting this measure; today, fifteen are publicly advocating old age security.

This Association is rightly proud of its accomplishments. The demands upon its time and for its services are growing rapidly, and at this time it is actively engaging in campaigns in 25 States in behalf of the neglected aged.

Membership in the Association consists of Subscribing membership \$2.00, Active \$5.00, Contributing \$10.00 to \$25.00, Sustaining \$100.00, Life \$500.00 and over. Membership entitles the subscriber to receive *Old Age Security Herald*, a monthly publication devoted to the promotion of this work. Its address is 22 East 17th Street, New York City.

DO YOU KNOW

That among the leading countries of the world there remain only the United

States, India and China without constructive national provision for their aged?

That over forty nations have long ago pensioned or insured their old folks?

That twelve of our states have old age pension laws on their statute books?

That approximately two million old folks, or two out of every five persons in the United States reaching the age of sixty-five, must look to others for their support?

That husbands and wives after a lifetime of companionship are torn apart and placed in separate poorhouses?

That honest, self-respecting and respected old persons are placed in the same institutions with the criminals, feeble-minded, epileptics and sometimes with the insane?

That, as a result of the Association's work, old age security has now become a leading national issue?

That with the necessary financial resources the opportunities are unlimited in the work for the preservation of the family and the home—our most cherished institutions?

That there is no more direct, constructive and self-respecting method of helping the aged than by the strengthening of the work of the Association with all your moral and financial support?

FROM A LETTER WRITTEN BY
JANE ADDAMS

"There is no aspect of life more heart-breaking than that of old age surrounded by poverty and indifference and given over to loneliness.

"Many aged, now neglected and forlorn, were once prosperous workers. Through sickness, unemployment, unfortunate investments and other influences beyond their control, they have been reduced to the sordid poverty of our modern industrial world.

"If one of these could even pay a small amount into the household fund of a

married daughter, or of a neighbor, the entire situation would be changed and the shame-faced sense of taking bread that children need would be replaced by a consciousness of contributing to the family support.

"The effort which the American Association for Old Age Security is making on behalf of these thousands of old

people merits the support of every lover of justice and humanity.

"As a Vice-President of the Association since its creation, I have watched its accomplishments with mounting admiration. The Association has been a leading factor in the liberation of more than fifty thousand aged people from the terror of the poorhouse and in their restoration to a share in the homely and comforting routine of our daily life."

Isn't America a Rich Nation!

NEWSPAPERS report—about the middle of March—income statistics just released by the commissioner of internal revenue, for 1929 incomes, which disclose interesting information in these days of depression and unemployment. Income tax returns, filed up to September 1, 1930, show 504 persons with incomes of more than a million dollars for 1929. It may be recalled that 1928 was a "boom" year, and 1929 "wasn't so good," but citizens with more than a million dollars income for 1929 numbered just seven less than in 1928. In comparison with 1920, during the intervening years, we were pretty successful in producing citizens with incomes of a million dollars or more. In 1920 there were 33; in 1922 there were 67; in 1925, the number had increased to 207; and in 1928 we seemed to have reached a peak of 511. Of these 1928 income-millionaires, 231 received up to \$1,500,000; 122 up to \$2,000,000; 66 up to \$2,500,000; 32 up to \$3,000,000; 17 up to \$3,500,000; and 36 received \$5,000,000 or more. In 1928 there were 41,818 persons with incomes of \$500,000 up to \$1,000,000, which was an increase of nearly 76% in number over those of 1927.

And the income tax returns during the years from 1920 to 1929 show something else that is interesting likewise. In 1920, incomes of one million dollars or over totaled something more than \$77,000,000, while incomes of less than \$5,000 amounted to something more than \$15,274,000,000. By 1929 these shifts had been made: incomes of a million dollars or more totaled over \$1,185,000,000, while those of less than \$5,000 had de-

creased to \$8,282,000,000. In other words the income tax from our citizens having more than a million dollars income a year, in ten years had increased by considerably more than *one billion dollars*, whereas the income tax from our citizens whose incomes were less than \$5,000 a year had decreased by nearly *seven billion dollars*.

What these and other figures show is that wealth is rapidly being concentrated in the hands of the wealthy while a corresponding decrease is taking place in the amount of modest incomes. The decline in earnings has been most drastic for those with incomes under \$2,000 a year, the drop in the total received from such persons in this class from 1920 to 1928 having been from something over *four billion* to something over *one and a half billion*. There was no increase in the class of incomes immediately above that of \$2,000 to indicate a transfer upward of the poorer persons.

Less than one family in ten makes a return for income tax purposes. It is not generally realized that such a small proportion of the population is liable to individual income tax. From newspaper statements and cartoons about the time income tax returns are due one might easily suppose that everybody in the country pays income tax. This "lucky tenth" represents about *twenty-five billion dollars*, or approximately one-fourth of our total income.

These data were taken from newspaper and magazine analyses of the income tax returns, which remind us of the conversa-

(Continued on Page 151)

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Will We Remedy this Next Christmas?

(A portion of a letter from one of our missionaries contains information about Christmas gifts for the Chinese children worth passing on to those who love to bring joy to the needy on Christmas. The missionary blames no one for the omission of gifts from America, and he well knows that two years ago conditions were not altogether favorable to sending them. Here is something for loving hearts and willing hands to do for Christmas in China 1931.)

IF one were of an inclination to be discouraged, there are plenty of little exasperations to arouse dislikes and discouragements. But it is necessary for us missionaries on the field, to steel ourselves against malignant infection from disgrunteling causes. If the constituency in the home land is impatient for reports of glowing triumphs in the matter of great accessions to the Church, or in the matter of an immediate accomplishment of self-support by the Chinese church, then it will be an easy matter for the home constituency to become discouraged. I shall mention one or two of the little things that tend to vex us, here on the field, and I think you readers will agree with me that patience is a virtue that is needed not only by you, in the homeland, but as well by us on the mission field.

It was at the Christmas morning service, when there was a large number of the non-Christian people of the city present. A lot of boys and girls from the city were also in attendance. These children kept running in and out during the service, and in this way were a disturbing factor during the progress of the meeting. But, at the end of the service, all of these little folks flocked up to the front of the church and raised a din and confusion of angry protest. "Where are the gifts for us?" they shouted. "If you haven't anything else for us, you must at least give us rubber balls!" When every body else had left the church and the disappointed children were left alone

there, they, of course, had no one to cry to, so they went away.

You see it had become a tradition here, to give out to the children of the street who came in on Christmas Day, treats of candy and toys. Last year there were no resources for such gifts, and then the children were so displeased that they veritably tore things to pieces in their displeasure. This year, again, no gifts were forthcoming. While much milder than last year, yet the remonstrance by the disappointed children was loud. It was not a matter of fact that we were unwilling to give gifts to the town children, but that we did not have the resources wherewith to provide the desired gifts. We tried not to antagonize the lads, and we hope that after awhile they will appreciate that the church cannot under all circumstances be expected to furnish material gifts, but that spiritual life and grace can be procured through the Church for the conquest of the world of suffering and sin.

Again, we find frictions and quarrels arising among Church members, especially among the women. And the disposition of the less intelligent among the Chinese to expect, from the hand of the missionaries, favors and material gifts. Some seem to think that because America is prosperous and China bankrupt, therefore the missionary must be an open-handed philanthropist. We often sigh in near despair, not because we cannot fulfill the expectations of these mistaken supplicants, but because those supplicants

have such a mistaken idea as to our abilities and the purposes of our presence among them.

Critical though this time is, and full of disturbing demands and remonstrances

on the part of the people among whom we labor, yet this is undoubtedly a time when it is especially important that sympathetic, efficient, and unfaltering support be given to the native Christian body.

Unpretentious Work by Central China College at Wuchang

(A correspondent in the Shanghai Sunday Times under date of November 9, 1930, wrote a most interesting account of the Annual Founder's Day, entitled Laying Foundations of Character. This is the College in which Dr. Paul V. Taylor is a teacher and our China Mission shares in its support.)

WUCHANG, Nov. 3.—On Saturday last a ceremony was performed in the city of Wuchang which is of interest to all who believe in the possibility of a great future for the Chinese nation. This was the annual Founders' day and matriculation ceremony of the Central China College.

Dream Comes True

Actually this is the first matriculation ceremony of the college as now constituted. This college is the realization of a dream which has been many years in coming into actuality, owing partly to adverse political conditions. Some years ago an educational commission came out to China under the auspices of Christian missions in America, England, and Canada. This commission, when it reported its findings, recommended the founding of a union Christian university in Central China. Individual missionaries had dreamed of such a thing long before this,

but the recommendation of the commission was a definite step towards its realization. Now at last it has come into full existence. Its headquarters are in what is popularly known as "Boone," a large educational institution in Wuchang originally founded by the American Church Mission.

Dignified Ceremony

The ceremony was simple, but dignified. On the raised platform were the faculty, Chinese and Foreign, in academic gowns. Below, in the front row, were the 20 or so new students, and behind them the old students and guests. The will of Dr. Sun Yat-sen was read. This was followed by hymn and prayer and the reading of passages from the Christian scriptures and the Chinese classics. The new students then rose and one by one filed past the registrar and formally signified their wish to study in the college by a mark on a register. The new students bowed three times to the faculty and once to the older students, and so the ceremony with its simple lucid symbolism was complete. There followed an address of welcome to the new students by a Chinese lady member of the college, who spoke well and without hesitation, and then the speech of the day by the Right Rev. A. A. Gilman, one of the founders of the college.

The rest of these notes draw their inspiration mainly from Dr. Gilman's striking speech. I said that the number of new students was only 20 odd. Dr. Gilman explained that the college was not intended to be a large institution comparable in magnitude with one of our Western universities. The plan was that



PROF. HWEI-LING LU, TEACHER IN
HUPING COLLEGE

it should be small and compact so that a real fellowship would be possible between lecturers and students; the institution is Christian and Christianity can only work through fellowship. But its standard of learning will be that of a university, and its present faculty fully measures up to this standard. Dr. Gilman set forth a glorious ideal of a college where the students shall follow truth without fear, using their critical faculties to the full, and being willing to differ widely from each other in their views. He pointed out that the founding of the college was a co-operative effort of members of different Christian denominations who themselves differed in many ways from each other. He said that the Founder of Christianity believed in people thinking for themselves. Historically Christianity had not infrequently been intolerant of such adventurous thinking, but this college aimed to avoid that pitfall.

Dr. Gilman mentioned that a large Chinese Government university (which will later accommodate 3,000 students) is just in its formative stage in Wuchang,

and already it was a fact that the spirit of the small Christian college and the devotion of its lecturers was acting as an ideal for the leaders of that large Government institution. That is the biggest function of a Christian educational institution in China, and this college is already fulfilling it.

As I came away from the ceremony and passed through the spacious library, I felt something of the glory of a great House of Learning. Amid the apparent chaos in China at present it is well to remember that there are spots like this college where in an unpretentious way foundations of character and knowledge are being laid on which one day there may be built a nation which will add spiritual dignity to the human race.

Dr. Paul V. Taylor explains the picture:—College Dining Room and one of the Boys' Dormitories. Mr. Li, our Chinese member on the Education Faculty, lives on second floor, left hand corner of building.



CENTRAL
CHINA
COLLEGE
BUILDING,
WUCHANG

Rural Evangelization in Japan

(This missionary of the Presbyterian Church vividly portrays the needs in rural Japan, which our own missionaries constantly bring to our attention.)

By GORDON K. CHAPMAN

PERHAPS the most obvious phase of the rural situation in Japan today is the extreme poverty which involves nearly 80 per cent of the farmers. A recent survey indicates that individual farmers are living on about eight cents a day, spend less than five dollars a year on clothes and other similar items and close every year with a comparatively large deficit. In fact, it is true to say that the people of rural Japan are living on the verge of economic destitution all the time. When one realizes that the average price of staple commodities is higher on the whole in Japan than in such western nations as England or the United States, it is easy to see what these facts imply. In other words, the Japanese rural classes simply go without nearly everything which Westerners regard as essential to health and general well being.

The problem of a livelihood is especially acute with the tenant farmer, who is obliged to pay exorbitant rentals for the use of the land—50 per cent of the crop in the case of rice lands, the owner supplying neither tools nor fertilizer. For about ten years the tenant farmers have been organized into Peasants' Unions, which effort has tended to reduce the hitherto exorbitant rentals. However, disputes between landlords and tenants are most common. Of course, the high rental is chiefly due to the scarcity of good farm land, so that an average farmer has less than 2½ acres. Since the owner has the right by law to shut out a protesting farmer, equivalent to an industrial lock-out, he usually has the upper hand. Some one has said that it would be necessary to reduce the farming population by at least half in order to make it possible for each farmer properly to sustain his family.

This situation among the rural classes has led to the multiplication of acute social problems. In order to carry on, the farmers have sought to augment their

income by the labor of their children, both at home and by "farming them out" to others. Also, a large number of farmers' daughters are sent each year to the factories, where they are obliged to work for a mere pittance and often as much as sixteen hours a day. The result is that the major portion of them break down within a few years, at least, and are cast out to become the prey of even more unscrupulous masters. The tremendous reaction against farm life on the part of the youth of the rural area is another inevitable consequence of the hard economic conditions. Through the increased facilities for travel and knowledge, and also through the stream of young people who flock to the cities for educational purposes, youth is thoroughly awakened to the backwardness of rural life. But rather than going back to their native villages and seeking to better conditions, a larger portion of them do all in their power to remain in the cities. As a matter of fact, farmers dislike to marry their daughters to farmers' sons, and make the city wage earner the marriage goal for their daughters.

Because of their terrible poverty, many farmers sell their daughters to be prostitutes, waitresses or geishas. All of these tendencies together have gradually contributed to a situation where there is a real shortage of girls in many of the villages, which, of course, only augments the trek of the young men to the cities.

Looking at the rural problem from a secular standpoint, there are certain hopeful aspects to the situation. The government does aim to provide a primary education for every farmer's child, which includes some moral and ethical training. The recent extension of the franchise, granting the ballot to every qualified male over 25 years of age, has put into the hands of the farmer a new instrument by which he may exert more influence in bettering his condition. Furthermore, the

increasing prevalence of modern thought through the newspapers, radio, etc., has led to the spreading of new ideas and there are some indications of a social awakening among Japanese farmers—as, for instance, in the organizations of the tenant farmers' guilds. The government is extending the system of farm loans at low rates of interest, which formerly prevailed only in such new territory as Hokkaido. This is making possible the purchase of land on the part of some of the tenant farmers. Furthermore, there is a nation-wide organization of Young Men's associations which have an educational and cultural program. While altogether too much emphasis is given to the promotion of militarism in these organizations, yet they do aim at the moral improvement of the young men, and in some places occasionally call in a missionary to make an address.

There is an urgency about the present need of rural Japan which is causing all who know the facts to urge the Christian Church to undertake an aggressive advance into the rural sections. The policy of first establishing strong self-supporting churches in the cities and large towns was doubtless a wise one. The existence of comparatively large number of such churches might be accepted as the vindication of this policy. However, all are agreed that the time has come to press out in aggressive fashion into the un-reached areas.

In line with this conviction, the Presbyterian Mission has adopted a new policy which will increasingly make possible the carrying out of the new emphasis, both as regards rural Japan and the neglected classes of cities. However, the mission has had a net loss of about one-third of its personnel in the last decade through retirement and other causes, fully one-half of whom were evangelistic missionaries. Thus at the very time of strategic need and opportunity, the mission is so under-manned as to make the carrying out of the new policy most difficult unless the American Church makes possible the sending out of a large number of new recruits. The present acute economic situation, together with an increasing awakening on the part of the

farmers, has constituted a situation in which the rural classes are open to the Christian Gospel as never before.

While it is true that there are certain hindrances to the work of evangelization which are inherent in the social customs and the religious systems of the land, yet none of these are of such a nature as to constitute reasons for continued neglect of the rural sections. Of course, there is still a rather widespread feeling that Christianity is antagonistic to the best interests of Japan. In one town in Japan the writer found the military authorities to be most suspicious of the missionary and officers were dispatched to Bible classes and to the mission house in order to scrutinize the work. However, it was not difficult to disabuse them of any such notions and even these contacts turned out for the furtherance of the Gospel.

With the primary schools, the Young Men's Associations, Reservists' Associations and even Buddhist and Shinto religionists doing all in their power to create a strong nationalistic feeling, it is little wonder that false stories about Christianity furnish fuel for the flames. But usually a bit of personal contact dispels such illusions, and even where there is a bit of violent opposition this is likely to turn out for the best.

One worker has organized a number of village Sunday schools which are the entering wedges for the founding of churches. Another is having considerable success touring his rural field with a Ford car, which is the base for a wide program of evangelistic preaching and literature distribution. Two workers are getting many fruitful rural contacts through newspaper evangelism. This consists in advertising Christian literature in the newspapers, publishing Christian articles, and cultivating through correspondence and personal contact the inquirers.

A veteran worker with an extensive rural field also carries on a heavy program of preaching and teaching in the factories, thus coming into vital contact with a large number of girls and other employes who have been recruited from the farms. Another mission group is having great success in establishing Christian groups in country towns and villages

by means of tent missions. A team of at least six workers concentrates on a place for a month or more, in which meetings are held, first for unbelievers, and then, as inquirers are raised up and decide for Christ, definite instruction meetings are held for these. In about four years over 100 village and town

groups have been established and a number of these are now self-sustaining churches. The teams include workers who are skilled in various branches, such as children's work, women's work, Bible teaching, evangelistic preaching, etc. This fact, when taken with the holding of extended meetings, doubtless accounts in part for the success of this movement.

The Untimely Death of a Servant of Christ

By MRS. DAVID B. SCHNEDER

The many friends in America who know Mrs. Ko Demura, whose sweet face is pictured above, will be shocked and saddened to learn of her untimely death, January 8, 1931. She and her husband, Rev. Ko Demura, now professor in our Sendai Theological Seminary, spent a number of years in America, including some time in Lancaster, Pa., where Mr. Demura attended the Lancaster Theological Seminary.

To know Mrs. Demura was to love her. She was one of the dearest and sweetest women that can be found anywhere. She had a willing heart, a ready hand, and a smile for every one. Indeed she cast sunshine wherever she went. The Demura home was an ideal home where the love of Jesus was shown to all who entered it. Our students loved to visit there, for Mr. and Mrs. Demura were like a father and a mother to them.

The members of the Ruth Bible Class that Mrs. Demura taught every Monday night loved her, and her teaching had great influence upon the lives of these working girls. She took a great interest in the North Japan College Church, and was a wonderful help to me in my work among the women in the city. And oh, how zealous she was for souls for the Master's Kingdom!

Now this dear sister has left us to do a still greater work for her dear Lord. Last Wednesday night when she bade her husband good-bye, she said, "I am going on ahead, and will wait for you in heaven." "I will come soon," he replied. "Oh, my, no," she said, "the School and the Church need you, and you must now work for two. I will help you from heaven, and

when the time comes for you to leave here, I will come to tell you."

To Mr. Schneder and me, whom she had called to say her last farewell, she said, "I am younger, but I am going to heaven first, and will wait for you."

Then she had other friends called to bid them a last farewell, and to strengthen their faith in their dear Lord whom she was soon to meet. It was one of the most wonderful home-goings I have ever seen. To Mr. and Mrs. Fukagawa, who a few years ago buried their only child, a son twenty years of age, she said, "I thank you for all your love and kindness and now I am going to heaven. What message have you for your son?" She had



MRS. KO DEMURA

been with their son when he died and had sung for him his favorite hymn, "I have found a friend in Jesus," as he was passing away. He had learned the hymn when in North Japan College, for it was there that he had found his Saviour. As she and her husband sang the hymn, Hatsuro San, for that was his name, joined his voice with theirs, and singing he went home to Jesus. Hatsuro's father and mother were then led to know their Saviour through Mr. and Mrs. Demura.

It was a solemn moment as we all stood by the bed-side of this dear sister, waiting for the moment when Jesus would come to take her home. She was conscious to the very end. Our pastor, Rev. Akaishi, a graduate of our School and now a professor in our Seminary and also College Church pastor, offered the last prayer. When her dear husband thought that she was breathing her last, he said, "Has the time come when you must leave us?" She replied scarcely audibly, "Just a few moments more." Shortly after these words were spoken, she folded her hands in prayer and looked straight into heaven. Her face became more and more beautiful, illuminated with a radiant joy and peace, and the fifteen persons who were in the room at the time, husband, brother, sisters, relatives and friends, felt that they were standing on sacred ground. Then gently she closed her eyes and went to sleep to awaken in heaven and to receive her crown. Her crown will be filled with jewels. She lived for Jesus, and she died for Jesus. So ended the life of one of the older graduates of our Miyagi College.

Her funeral was a beautiful one, attended by over five hundred men and women. The sermon, dealing with the beauty of character and the Christian activity of Mrs. Demura's life, together

with the rest of the impressive service, had a great influence for good upon all present, and especially upon the non-Christians. Many of these were moved to seek the Saviour whom she so dearly loved.

It all seems like a dream that she is gone. It is so lonely without her. She was a dear friend to me, and how I did love to see her face! It was always smiling. She was such an encouragement to all the workers, and now we can see her no more in the flesh. But she has promised to work with us from heaven, and her life can never die. Her spirit will always live on, working for her blessed Lord.

For her dear husband, who is a graduate of North Japan College and who fell in love with his wife when she was yet a school girl, the loneliness is almost unbearable. They were a rare couple, so devoted to each other, and creating a home so full of joy and happiness.

Dear friends, I ask you to please remember dear Professor Demura in your prayers. He needs your comfort in his deep sorrow. He is wonderfully brave and speaks of the necessity of now doing the work of two. God grant that he may be given the strength to do it. He is laboring in many departments of our work and is loved and respected by all. His influence for good is very great. This new and moving experience in his life will surely add to his value as a personal worker, and give him greater power for the work of the Lord. For he and we all saw that to Mrs. Demura heaven was not a myth, neither was it a thing seen only by faith, but it was a reality; a place prepared for all those who love the Lord.

Sendai, Japan.



DR. AND MRS. JACOB G. RUPP AT KIRKUK, IRAQ.

Our Trip Over the Desert

By MRS. MARY J. RUPP

KIRKUK, a city of 50,000 population, is located 200 miles north of Baghdad, Iraq, where a new preaching station was opened recently. Rev. and Mrs. Jefferson C. Glessner are the first missionaries that ever resided in this city. They live in a quaint seven room, two story Oriental house built around an open court. The walls several feet thick are made of mud as is also the roof. Every room artistic in structure and comfortable is arched giving it a chapel effect. One of the rooms is fitted out as a Chapel. The equipment consists of home-made benches, a table which serves as a pulpit, a coal oil lamp, and hymnals four by six inches with fine print but no music. An audience of 25 individuals crowds the Chapel. There were fourteen in Sunday School the day we spent there.

When the Glessners arrived at Kirkuk an old white haired woman called and said, "Many years I have prayed for a missionary to come to Kirkuk. The men and the women of our city are very bad. We must try to make and keep the children good." Kirkuk is in the heart of the oil region. We had a very inter-

esting auto ride to see the 28 oil wells that have already been drilled. According to the engineers' gauge the pressure of some of these wells is unexcelled and they will be a source of incalculable wealth to the kingdom of Iraq.

We saw a small area of natural gas burning on the ground in a blue flame since time immemorial. The Jews of this region claim this to be the fiery furnace according to the account in the third chapter of Daniel into which Shadrach, Meshah and Abednego, governors of the province of Babylon, were cast because they did not fall down and worship the golden image that Nebuchadnezzar, the King, had set up in the plain Dura in the Province of Babylon.

There is a distance of 350 miles between Kirkuk and Nisibin where the railroad has not yet been built. All passengers over the Anatolian-Baghdad Railroad are transported over this stretch on Ford automobiles furnished by the Railroad Company.

This journey is made in two days or eight hours each in good weather. Our convoy leaving Kirkuk at nine o'clock in

the morning consisted of four Ford passenger cars and a baggage truck. The ten passengers belonged to the following nations—United States, Turkey, France, Germany, Persia, Russia and Iraq.

The night previous and all day there were showers when the rain fell in torrents accompanied by thunder and lightning. The machines ploughed through mud often more than a foot deep which had the consistency of a thick mortar. Early in the journey a wheel of the truck broke which delayed the convoy for more than an hour. All machines must stay together in desert travel for mutual protection and safety. The wadies which usually are dry beds of streams had in many cases become roaring torrents. The chauffeurs would put on gas and plunge into the streams. The water splashed over the wind-shield, the sides of the machine and often over the top. Sometimes the machines passed through water so deep that the machinery drowned and was stalled. Toward evening we passed over a long deep level stretch of mud and water. The machines kept swaying from side to side violently, so that it affected me like sea-sickness.

In the afternoon we had stopped at a soldiers' barracks. The soldiers were friendly, but could speak very little English. They said, "too much weather." We all agreed. By 5:30 o'clock it was pitch dark and two hours later we were stranded at an Arab village on the bank of the Zab, a tributary of the Tigris, that had to be crossed by ferry. We still were thirty-five miles from Mosul, our intended destination at the end of the first day. By and by all the machines arrived and we learned that the axle of the truck had broken and that it was stranded on the desert two hours behind us. A relief of five passenger automobiles was sent from Mosul to the truck in which to convey the baggage in time for our train at Nisibin.

We had no supper. There was a small Arab adobe hut where we bought a cup of hot tea. The Arab chief of the village refused to give permission to cross the swollen river, so we sat on the machines all night waiting for the morning. It was cold and frosty and the mountains

in the distance were covered with snow. Dr. Rupp and I each had a cup of hot tea and a hot hard-boiled egg for breakfast, which we bought at the Arab's hut, the total cost of which was six cents. The sun rose beautifully and we reached Mosul at ten A. M., seventeen hours late. After a fine dinner and a short rest we left Mosul at one o'clock for the second lap of our journey.

We passed from Iraq into French Syria and had to pass inspection on the frontier a number of times. The French government has given orders that no one may travel after sunset so as to prevent recurrences of robbery and murder on the desert. There were two Frenchmen in our party, one of whom carried a diplomatic passport, and it was only through their prestige and influence that we were able to secure a military escort, and proceed for four hours after night-fall.

The manager of our convoy carried all our passports. Nisibin is in Turkey in Asia. When we arrived on the Turkish frontier the Turkish soldiers refused to allow us to enter, even though it was almost time for the train to leave and we could see the lights of the station less than a mile away. High water had caused a break in the railroad at Adana and the sleeping-car could not be sent, so without supper we took a Turkish day coach at 9 P. M. to the Syrian frontier where we changed to a Syrian day-coach at midnight and sat up the rest of the night. We could get neither breakfast nor dinner, the following day, but a few dates and oranges helped out wonderfully. In the evening a dining car and a sleeping coach were attached at Aleppo for the rest of the journey to Constantinople. The manager of our convoy declared it the worst desert trip since he is an employee of the Railroad Company. The Railroad Company did all in its power to make our travel pleasant and comfortable, but cannot be held responsible for thunderstorms and washouts. I hope never again to have such a trip, but since we passed through it safely I am glad for the experience.

The journey is over an intensely interesting country, rich in Bible lore, and is many days shorter from European ports

than the long ocean voyage via the Mediterranean Sea, the Suez Canal and the Indian Ocean. It leads through the Cilician Gate in the Taurus Mountains through which Xenophon, Darius, Xerxes and Alexander the Great led their armies.

While riding comfortably in a railroad train and watching this ancient trail along these perilous heights one shudders to think that sometimes battles were fought here when rocks were rolled down on the

armies. In many places the sides of the pass are perpendicular walls of rocks and not more than 30 feet apart.

The Anatolian Railroad taps the great Iraq and Mosul oil fields which are of national and international importance. It is the main artery connecting Persia, Afghanistan and Central Asia with the world. It runs through the heart of the Mission field of the United Mission. This is one of the strategic Mission fields in the world today.

Id El-Fitr in Baghdad

ID EL-FITR is a Moslem feast, the Feasting Festival that comes at the end of the fast of Ramadan. The people appear in gay new attire and for a few days the Moslem populations give themselves up to feasting and jollity. The strain of the fast is over and the restrictions of the past month are thrown aside. Ferris wheels and swings are erected in public places for the children, while the grown-ups pass the days in making calls and seeking pleasure.

The common people often speak of this feast as their Christmas. The postman while sorting his letters in the doorway of the school, exclaimed, "This Christmas gives me no rest, for I have to work until eleven o'clock in the night and have even no time to shave." Five years ago a few of the Moslems of Baghdad adopted our Western custom of sending "Id greetings" through the mail the same as we send out our Christmas cards. This custom has become very popular, so much so that for the last two years the Moslems of this region have literally deluged each other with printed greetings on their great feast.

Id el-Fitr, as I just remarked, marks the end of the fast of Ramadan. Ramadan is the month during which Mohammed is supposed to have received his revelations and is therefore considered a sacred month. During this month the Faithful abstain from food during the daylight hours. In the city of Baghdad a canon gives the signal for the fast in the morning to begin, and in the evening to break. The universal practice of the

fast makes Moslems recognize more than ever the reality of their own faith; and this recognition plays an important psychological part at this time. Moslems who at other times are tolerant sometimes are fanatic during the month of Ramadan. Fasting among the boarders in our school has never been popular. This year two fasted; in former years none.



AN ARAB SHEIKH

As soon as ever the new moon is seen the fast of Ramadan ceases and the Id el-Fitr begins. No calendar or almanac or astronomer can be guide. Nothing is fallible but the actual seeing of the new moon, for seeing and not astronomical calculations is believing. Three in the Sunni faith and forty in the Shiah must testify before a Moslem judge that they have seen the new moon; otherwise, the fast does not change into the feast.

Accordingly, uniformity cannot be expected. In one city or locality the people are out in their gay new attire, feasting and extending to one another the Id felicitations; while in the next city or the adjoining locality the people are still in the throes of the fast, anxiously waiting for darkness to come upon the land in order that they may eat and drink. This year the feast began in Mosul and Kербela a day before it began in Baghdad, and yet all these cities are in the same longitude. Does it mean that forty men in Kербela had keener eyes than any three men in the whole population of Baghdad? A few years ago the tables were turned, and in Baghdad the new moon was seen at the end of the Ramadan fast two days before it was seen in any of the Shiah cities. The fact is that Sunnis and Shiahs—the two great divisions in the Moslem religion—as a rule cannot and will not see things with the same eye and in the same way.

Finally, after a great deal of uncertainty and confusion it was announced that Id el-Fitr has begun, and I lost no time to make my usual round of calls. The order is, if you have a superior complex, to call first on the king, then the prime minister and after that on the naqib and ex-King Ali. This year I did not call on His Majesty, since I had been at the palace a few months before.

To visit the king on this occasion and wish him the Id felicitations is a delightful social function; and I get special pleasure out of it, because some of the students who have connections with the palace are always there to greet me. Many people gather at the palace—religious sheikhs, the high commissioner and staff, advisers and senior officials, members of the diplomatic and consular

corps, senators and deputies, and a large number of notables of Baghdad. The aide-de-camp usually asks me to go in the reception room with the consular group and with this group the king shakes hands.

My first call this year, since the Prime Minister was out of the city, was on the Naqib, who is the head of the Sunni Moslems of the city and the custodian of the famous shrine and mosque of Abdul Kader. He is always most gracious and receives one with open arms. Here I was met at the gate by two young men, one a graduate of the school and the other a student, both being nephews of His Grace. They found pleasure and considered it an honor to conduct me to the naqib.

Then I crossed the bridge and called on ex-King Ali. Here, too, I was met by two of our students who are members of the King's household. They were dressed for the occasion in native attire, with flowing abbas, white kefieh and golden agals. King Ali also radiates the flavor of Eastern hospitality. He is gentle and kind and always gives me a



SONS OF AN ARAB SHEIKH IN THE AMERICAN SCHOOL FOR BOYS, BAGHDAD

seat of honor beside him, and we talk about the school. With him I talked in broken Arabic and with the ex-Minister of Education who sat on the other side of me I could converse in German.

I made many other calls during the day and the day following, mostly on friends of the school and the parents of students, and of these I shall describe only three calls, each of which is representative of a group.

Sheikh Abdullah came from the Hedjaz where he was a powerful sheikh. He is a typical Hedjazian and an important figure at present in Baghdad. His son came to our school last fall and so this gave me an opportunity to call. In dress, in manners and modes of living this household was genuinely Bedouin. In the court as I entered there were about twenty servants and adherents—black and white—ready to do any service. I drank with the sheikh the bitter Arab coffee in real Arab style. The servant brings the coffee pot with him and pours out a sip or two in a tiny cup. You drink it noisily, hand it back, and the servant pours another sip for you, which you drink in the same manner. This is repeated three times and if you take

the three cups the host is highly pleased and friendship is established.

I also visited Ahmed Beg, who is a Kurd and who formerly was muterserrif or governor of Sulaimania. When Mrs. Staudt and I had visited Sulaimania a few years ago he was very kind to us and even invited us to dinner one evening. He is in exile at present and spoke of himself as being in prison, though it is a very pleasant prison, for he lives in a large house with his family and can go around and do what he pleases in Baghdad, but he cannot go to Sulaimania. He spoke of a hundred others who are in exile and in his cheerful way said the reason is "politics." He is a man of intelligence and is much interested in the progress of our school. His pertinent question, however, was, "When will you open a school in Sulaimania?"

Then I called on a Turk, whose name also happens to be Ahmed Beg and who is the general director of finance. Two of his children are in our school and he has also a son and a daughter, both of whom graduated last summer from a college in America, the daughter being the first Moslem woman in Iraq to receive a college degree. What did I find here?



CHILDREN HAVING A GOOD TIME AT RECESS IN A SAND PILE. AMERICAN SCHOOL FOR BOYS, BAGHDAD

A house constructed on modern lines and furnished and arranged exactly like an American home of the better type. Should I have been led in this home not knowing that it is in Baghdad, I would have said it is a home where the people have culture, and a taste and appreciation for the best things. How different the atmosphere from some of the other homes I had visited! Here you see the fruits of Christian education; here men and women meet together in the same social room and have common interests and a common purpose.

The day comes to an end and is far spent as one returns home tired from the excitement, the varied experiences and the drinking of the many finjans of coffee. One says to himself, What open doors, what opportunities, what hospitality, what charm and grace is there in this city; and what an enrichment all this might be to life, if selfishness and intrigue and favoritism and deception and double-facedness were transformed by the power of Christ?

Baghdad, Iraq.

Our Young People

Alliene Saeger De Chant

"Treasuries of Thought"

"IF I were a composition teacher how glad I should be because I could have the key to the students' treasuries of thought" wrote one of my girls at our Miyagi College, Sendai, Japan.

I was glad and always shall be, that I was privileged to be "a composition teacher" to just such girls as my "treasuries of thought" student-comrade.

And these are some of the "treasuries of thought" that gave me the key to my girls' love of nature and of books; to their sympathy; to their reverence: I like first violets . . . to and fro of the water . . . They are adorned with cherry blossoms of vernal . . . A tall willow tree was dangling gently near an old-blown house . . . If I were a lovely flower I would talk with the gentle dews all night long . . . advertisement (North Japan college youth) "Wanted: European house on calm place" . . . If I were an elf I would have an all-blue house on a lonely little islet where nobody could not come except some birds, some flowers, and myself . . . When we saw the waterfall of Kagon we cried out "Fine! Fine Fine!" We were hard put to it for a qualifying word. It was very, very beautiful. Its color was green and blue. We hoped to have a clear heart just like that . . . All the birds are singing their dawn song . . .

And the smiling sun is shining upon the face of the sleeping baby, through the blue curtains . . . Whenever the night comes, all the lovely birds come back under the warm wings of their mother . . . When the evening comes, the bell of Nibancho church rings softly just like a bird holds her baby in her feathers . . . To put a sorrowfulness into a happy heart is the same thing as to catch a butterfly and kill her with sharp thorns.

Books are the most precious gift of God. In every page, jewels, little or big, are telling the beauty of Nature . . . In spring I like reading a book on a low stump in the mountain . . . A good, beautiful and honest poem has shown plainly how a tree is beautiful, how a star is mysterious, how the ocean's roar is great and how a bird's song is brightful. When I see the universe through a poem, Oh! What a beautiful and mysterious world it is! I thank God, I pray God, and I rejoice! . . . I like to read poems, proses, novels, essays and dramas very much. Especially I like poems. When I was young I used to stand under a large cannellia tree in a garden, and sing a lovely song. The song was a poem, and I loved it very much. When spring came, the tree had many large white flowers and amused me . . . I like this composition

very, very much because it tells about everything in Nature which I love—the mountains, the fallen leaves, and the birds, the trees, the woods, the hills and the flowers . . . If the world had no nature how lonely it would be! Nature decorates the world and gives us happiness. In spring nature gives us many pretty flowers and birds and trees which are her dear children. In hot summer she gives us the cool showers and a beautiful rainbow which the angel goes up and down. In the autumn she gives us autumnal leaves and in winter she gives us pure white snow. We can have happy times through the whole year. I like to read a book which is written about nature. When I am sorry they seem to

console, and weep with me. When I am happy they sing, and dance with me. They are partner of my joys and sorrows. How wise and frugal nature is!

When I was in primary school I couldn't understand that everything comes from our God. When spring had come and pretty flowers bloomed, lovely birds sang sweet songs, I wondered and I often said, "Dear Mother, where do the flowers, the birds and spring come from? She always laughed and said, "They come from a far-away country." But ever since I have entered Miyagi Jo Gakko (Miyagi Girls' School) I have been taught about our God. I am thankful, and I think I ought to teach mother about our God.

Cherry Blossom

Now cherries blossom forth,
And deck the valleys of the south,
The valleys of the north.

SHOHA.

* * *

The Traveller's Rest

A wayside cherry-tree
Is to a weary pilgrim like
A restful lullaby.

BASHO.

* * *

Spring Breezes

Today I tramp along
In silence, for no hymn of mine
Could match the spring wind's
song.

RYOTA.

Wistaria

Rocked by the breezes light,
The blossoming wistaria
Sleeps peacefully tonight.

SOKO.

* * *

Azaleas

'Tis the azaleas grow
Beneath my little balcony
Among the rocks below.

KYOSHI.

* * *

Summer Approaches

Across the stream I hear
A nightingale, who sings to say
Summer is drawing near.

MEISETSU.

(Continued on Page 150)

Board of Foreign Missions

Comparative Statement for the Month of February

	1930			1931			Increase	Decrease
Synods	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$5,929.92	\$1,428.52	\$7,358.44	\$4,864.15	\$1,789.85	\$6,654.00	\$704.44	
Ohio	4,131.50	1,150.93	5,282.43	1,140.00	898.31	2,044.31	3,238.12	
Northwest	700.42	448.88	1,149.30	1,054.12	196.27	1,250.39	\$101.09	
Pittsburgh	1,274.00	111.95	1,385.95	1,533.87	68.70	1,602.57	216.62	
Potomac	2,516.68	426.03	2,942.71	1,789.06	398.02	2,187.08	755.63	
German of East.	871.60	85.50	957.10	824.20	227.25	1,051.45	94.35	
Mid-West	870.71	202.10	1,072.81	783.90	344.94	1,128.84	56.03	
W. M. S. G. S.	9,054.09	9,054.09	9,054.09	5,976.19	5,976.19	5,976.19	3,077.90	
Annuity Bonds	100.00	100.00	100.00	100.00	100.00	100.00	100.00	
Bequests	100.00	100.00	100.00	500.00	500.00	500.00	400.00	
Totals	\$16,294.83	\$13,008.00	\$29,302.83	\$11,995.30	\$10,499.53	\$22,494.83	\$968.09	
						Net deficit	\$6,808.00	

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

A Changing World for Indians

*From an address given at the
North American Home Missions Congress—December, 1930.*

By RUTH MUSKRAT BRONSON

WE Indians are on the threshold of great opportunities and new understanding. Some of the points brought out in the Indian Conference of the Home Mission Congress are: That there is want and spiritual hunger among the Indian peoples; that they are struggling blindly against the giants of hunger and poverty and disease; that the missionary program is inadequate and must change to keep pace with the changing conditions; that this means a newer and better trained leadership; and that we need closer cooperation between the various churches in the mission field and with the Government service.

Many of these things have been on my heart for a long time, and I know, therefore, that they have been on the heart of every Indian young person who is concerned with the future of his race. We have heard over and over again that the Indian is a spiritual and reverent being, and this is true. His nature yearns for and demands some religion which he can follow, some supreme power which he can reverence. I believe that Christianity is the only religion that can satisfy that need. I believe firmly that if it had not been for Christianity and the Christian Church, my people would have perished—Christianity in the heart of the white man and Christianity in the heart of the Indian. It has been the one thing that has pulled him onward when his old life was gone; it has meant spiritual and actual physical life for him. Let me say here that I have a deep gratitude which I can never repay, both for myself and for my people, to the Christian Church

and the old Christian leaders—the missionaries of a generation ago. To my race, they have brought life; to myself they have brought both life and an education to enrich that life.

I have heard with much joy the sincere talk in this Congress about denominational cooperation. I think that probably the most puzzling thing about Christianity for Indians is this matter of denominational rivalry. We have not been able to understand how a people—upheld by, and permeated with, so great a love as Christ's love of which they teach—have been afraid to trust each other in the



RUTH MUSKRAT BRONSON

spreading of His word. And it has been a confusing and a bewildering thing, which has too many times obscured from us a true vision of Christ, to be taught that the Catholics across the road and the Protestants on this side cannot be friends. Sometimes I think that if I could ever—I say that *if* I could ever—have a bitter resentment toward the white man for what he has done for my people, it would be for this one thing—that you have too often fostered in us your own narrowness, your prejudices and antagonisms, when you thought you were bringing us Christ.

If it were only differences of opinion, we could understand those, for we have differences of opinions among ourselves; but we cannot understand how, in a religion of love, there can be antagonisms and bitterness and rivalry. We can understand how there may be many roads leading to one destination, for we have those all over our reservations, but we cannot believe that only one road leads us to that destination and all the others lead off aimlessly into the marsh lands. Too often in your zeal to put your denomination first, you have brought us a narrow and distorted Christ, an obscured and flickering view of His love.

I believe one of the biggest things you have done to counteract this opinion of a divided Christianity has been your sending to a few of the Government schools inter-denominational religious work directors. This is the first time the majority of the Indian young people have seen any cooperation between the organizations teaching them Christ and His love. Of course, there are only a few such workers, where there should be many. I wonder if this plan of work can be extended into many more Indian schools, and with a more adequate staff and a deeper spiritual emphasis? Can you bring to this united work for Christ the same zeal you give to the work for your own denominations? Is your zeal for the furthering of the Kingdom of Christ, or for the enlarging of your denomination? Is it too wild a dream for us to hope that we may see in our life-time a united effort to bring to the Indian people a working knowledge of the all-inclusive love of God?

In the old days, the missionary was the intellectual and spiritual leader of the Indian people, and, because of low salaries and a non-progressive program, the Government had to take anything it could get for leadership. Now, with the Government's new demand for a trained personnel, increased salaries and an inviting program, there comes a challenge to the church to still maintain its leadership. We must have missionaries, both Indian and white, who will be able to respect the Government officials, and not suffer in the comparison to which the lay Indian will inevitably subject him. Experts from various fields of social and educational work are being called into the Indian service by the Government to help in the reorganization of its work.

New educational policies, new health programs and new social plans are being worked out for specific sections of the Indian country. In the setting up of such a program for the best development of an Indian community, is there any place for the church? And if so, how can it cooperate with all these agencies? Can a people, fundamentally spiritual and religious, be given any kind of an abundant life without the help of the church? If we people of the church are to take our rightful place in this new program, an adequate leadership must be provided, and denominational competition must be subordinated to a place of secondary importance.

The education of leaders from a people so universally poverty-stricken as the Indian people must, of necessity, be through the help of the church. The Indian leader's problem is peculiar. If he is to interpret the white man and the white man's religion to the Indian, he must be trained as well, or better, than the one with whom he is to work. In the Government schools he must be trained better than his white fellow employee, so deep is the white man's prejudice against him, in order to command his respect. He must attend white schools, he must travel in white communities, and in other Indian communities than his own, if he is to have a broad understanding of the problems of both peoples and interpret them to each other. There is no

way for him to get this superior training without the help of outside agencies. He is too poor, his parents are too poor, both in experience and in money, to even offer him encouragement. Too often he has too many handicaps to overcome, and too many adjustments to make, for him to work his way through school, as so many white boys do.

If the church wishes to claim the services of the promising young Indian leader, the church must assume some responsibility in his training. I wish that this Congress, as one piece of cooperation, would establish one perpetual scholarship—just one—that would be available each year for some capable young Indian who wishes training for the leadership of his own people.

And now, there is this last thing I wish to call to your attention. We hear on all sides that this is a changing world for the Indian people, that the Indians are leaving the reservations, going into the cities for work, and into the public schools for education. This is true. The movement away from the reservations is taking place and nothing we might wish to do in the matter can stop it, or even prevent it. Indians are being forced away from the old reservations by economic pressure, and by the desire for a better life for their children. Many of us feel that this is for the best, but it is a process that must take place slowly and normally. In your zeal to help us, do not make us go too fast. We are a deliberate and a patient people, but, since Columbus landed on the shores of America, nothing has been allowed to happen to us in a deliberate and patient way.

We have the same right of all the races of all the world to time for our adjustment to a new civilization, but instead we have been rushed into a new kind of education, rushed into new religious concepts, rushed into new social life. We have been denied that privilege to struggle up slowly and laboriously from one culture to another that is our birthright. We have been expected to leap stages in civilization so necessary to normal developments, and blamed when we lapse into the backward darkneses left by those missing stages. The wonder to me is

that there has not been more tragic waste of lives and character among us than we have suffered. Had we not been a courageous, a strong people, I do not see how we could have survived.

Now is perhaps the most bewildering time of all and we are bending under the strain of it. The young people in the cities are meeting awful confusion and severe difficulties in trying to face a civilization **they have** no equipment to meet. Be patient with our mistakes. We are not discouraged. We do not despair. We still feel that you need us, and that we have something to give. All we want is your understanding, your appreciation of our problem and a chance to make our contribution to the civilization of the world.

Have you heard the story of Michelangelo's David which stands in the city of Florence? It is said that an artist bought the marble, and blundered so badly in carrying out his design, that the beautiful stone was ruined and thrown into a dump heap. Michelangelo found it lying there among all that rubbish and exclaimed, "An angel hides within it." So he carried the marble to his studio, and the people hooted as it was hauled through the street. Under his hand of genius the ruined stone became the statue of David, a thing of beauty and inspiration to all the world. The stone had been so mutilated that Michelangelo had to make his David lean in the exact direction which the original artist had worked, but out of this very handicap came the statue's greatest beauty. The broken marble is the Indian young people of today. Will the Church of God be our Michelangelo?

"Find check enclosed for another year's subscription. It is always a welcome visitor—one always longed for and most heartily received for wisdom and inspiration."

MRS. KATHERINE E. TITUS,
Orangeville, O.

The Second Pan-Pacific Women's Conference

AS a student on my way to the United States of America last summer, I enjoyed the privilege of being asked by the Chinese Preparation Committee for the Second Pan-Pacific Women's Conference to be one of the delegates to that conference, held in Honolulu, from August 9th to 23rd.

Now again I have a much appreciated opportunity, that of being asked to write a short report of that conference for the *OUTLOOK OF MISSIONS*. I remember that during the conference some of the delegates who were affiliated with the Young Woman's Christian Association, either as a member or secretary, were entertained one night by Mrs. Cook, President of the Y. W. C. A. of Honolulu. At the dinner table, the newly elected president of the newly organized Pan-Pacific Women's Association, Dr. Georgina Sweet, suggested that each of us express some idea of how she would publish the good tidings which the conference would like to have us to extend to our respective countries.

I said, "Since I am a double personality—a Chinese delegate and an American student—I'd like to try to bear a double responsibility, that is I will make it known to my Chinese sisters by writing reports or articles on the conference. I will publish it to the American sisters if chance permits." Now the real challenge has come and I may fulfill my desire.

The Conference was called under the auspices of the Pan-Pacific Union with an object of bringing together the women leaders in the Pacific region that they might become better acquainted and work toward a cooperative effort for the advancement of those interests that are common to all peoples.

Delegates were supposed to come from all the countries or territories lying within or bordering the Pacific Ocean such as Australia, Canada, China, Fiji, Samoa, Japan, Korea, Philippines, Latin American countries, New Zealand, the United States of America, and Hawaii. Each of these countries was allowed 26 delegates (voting delegates), but as a matter of fact only a few such as the United States,

Hawaii, Australia and New Zealand came near that number. In all, there were 133 voting delegates, 43 associate delegates and 121 honorary delegates. The League of Nations sent to the Conference Dame Rachel Crowdy, Chief of the Opium Traffic and Social Questions Section.

Round table discussions were held every morning and proceeded according to the order of the periods of the development of an individual—the Pre-natal and Infancy, Pre-school, Adolescent, and Adult periods. The other mornings were devoted to forums through which projects of the different sections, made by their respective project directors, were presented. Both of these—round table discussions and forums—were followed either by reports or long discussions.

In the afternoons we enjoyed the excellent opportunities to visit famous places and join splendid entertainments. In the evenings, experts delivered lectures on various subjects. No more can be given in this short report than a list of the titles of the addresses which were most interesting and worthwhile: "Social and Welfare Work of the League of Nations" by Dame Rachel Crowdy, "The White House Conference" by Dr. Louise Stanley, "The Problem of the Pre-school Child" by Dr. Edna Noble White, "Women and International Relationships" by Dr. Georgina Sweet, "Delaying the Point of Diminishing Return in Education" by Miss Bess Goodykoontz, "A Dean of Women and Her Problems" by Dean Mary Bollert.

A series of discussions was carried on in the business meetings considering the problem of the possibility of having a permanent organization for bringing together the women of the Pacific. A unanimous vote favored this idea. Then the drafted constitution was adopted. The name of the organization is the Pan-Pacific Women's Association. Its objects are two-fold; first, to strengthen the bonds of peace among the women of Pacific countries; second, to initiate and promote cooperation among the women of the Pacific region for the study and betterment of existing social conditions.

Officers were elected: President, Dr. Georgina Sweet, Australia; First Vice-President, Mrs. A. H. Reeve, International Chairman of the Conference, U. S. A.; Second Vice-President, Dr. M. I. Ting, China.

The Conference certainly has accomplished a great deal. Beside offering to the delegates a wonderful experience, in knowledge, in friendship, and in their outlook to the different nationalities, it produced the permanent organization, The Pan-Pacific Women's Association, to draw women leaders together with such high ideals and constructive objects as I have stated. It seems to me it really has made a new era in the history of women in the world. So its great influence and significance for the world of the future will be beyond measure. It will change the history which has been full of injustice, unrighteousness and blood prints into a just, righteous and

pure white one. In it praises will be given to those who have done good to the least of the world instead of those great men who were really murderers. But the women of the world should face the new challenge bravely and persistently, so that the great task may be accomplished.

GWAN FAN.

Miss Fan, a graduate of Ginling College, Nanking, China, is now studying at Biblical Seminary, New York City. It was the privilege of the W. M. S. G. S. representatives at the meeting of the Federation of Women's Boards of Foreign Missions of North America to meet Miss Fan when she was Mrs. Anewalt's guest at dinner. We discovered that she knew Miss Esther Sellemeyer, for the latter was one of Miss Fan's fellow faculty members at Fu-siang Girls' Middle School, Changsha, Hunan, China.

A Tremendous Enterprise

WITH generous hospitality the church has opened its doors to hear the message from Iraq and it has heard that old Mesopotamia is no longer an isolated land but on the junction of the world's highways! It has heard that almost magic changes in transportation have brought about, with disquieting suddenness, changes in the economic and social life of especially the capitol city, Baghdad, with its attendant effect upon the religious life. It has heard that the Reformed Church should get this situation into its dynamic consciousness and also the full import of the strategic position occupied by the American School for Boys as an agency approved by the government for help in these days of adjustment.

In the necessarily limited time given me in the churches, until I have tried to tell the above with clarity my watch has reached the closing time and with cloudy speed I hasten in a few minutes to tell about the school itself. I manage to get out the growth in five years—from one big building to six (my husband writes that he wants to rent another)—three large and three small houses with two

large yards; from 175 pupils to 444 this year; from a teaching body of 9 to 19 with this added improvement that 7 have degrees. A better teaching force more devoted and earnest I doubt whether any school can show.

But there is usually no time to talk about the life of the school outside of regular school hours and perhaps it might be well to acquaint the OUTLOOK OF MISSIONS readers with this interesting phase of the work. I shall write of this under 4 heads, social, recreational, scholastic and religious.

The school makes an effort to keep the boys close to it during the leisure hours. Usually once a term or twice a year. Saturday evening socials are held when the boys act "comics" (which they love) and play games. Often on a Saturday evening with the aid of our stereopticon, pictures are shown, a lecture or an entertainment of music given. Once a year the alumni are entertained by Dr. Staudt and myself and this year the alumni have been holding weekly meetings at the school. Last year we sometimes entertained the boarders letting them browse over magazines or play games as they

chose. The little fellows built with blocks on the floor and all thoroughly enjoyed these evenings.

Athletics form a very vital part of our school program for by means of these games both the physical and moral life of the boys can be built up. This year thus far volley ball and basket ball tournaments have been held and a few games played with the government schools.

I am sure that preparations are now going on for the third annual Field Day. You constantly read of the two previous Field Days, the first ever held in Iraq. They drew big crowds and what is better, comments from the crowd on the honesty of the playing and measurements, entire absence of quarrelsome, quick and unquestioned obedience to the umpire and the fine spirit of loyalty to the school and that for which it stands. A high official always awards the prizes. The Boy Scout movement is headed by a born leader of boys. Hikes are in vogue and not long ago 80 boys on bicycles went out with a teacher for a Saturday morning spin.

This year the new Arabic teacher has organized two Arabic Literary Societies and the head of the English Department, an English Literary Society. At Christmas time the High School presented Dickens' "Christmas Carol" to two large audiences. Right now the students are preparing to present an Arabic play, the scene of which is laid in the Alhambra, and the teachers are working on a Drink-water play which they will act themselves. This year departmental meetings have been held regularly and my husband writes that the teachers of the departments meet at 8 o'clock and often discuss their problems until 10. Each department is ambitious to push itself to the highest stage of excellence. That the teachers may keep growing we organized, a few years back, a Book Review Club. This fall I sent over to the school a number of books on Psychology and Education which have given them a veritable mine of materials. At the last meeting there were 37 present. My husband wrote jokingly that perhaps the good home-made candy was a drawing card for, as David said, "They ate much."

Along religious lines there are first the regular school helps, morning assembly and the Bible classes following. At the Christmas examinations these were a few of the questions asked of the senior High School class: "What part does religion play in the life of an educated man?" "Discuss the meaning of 'Rights'." "Should my duty to God and my duty to the state conflict?" "What does Iraq need most, a religious, social or intellectual rebirth?"

The Brotherhood which meets on Friday afternoon after school has had unusually helpful meetings this year. The school has been successful in securing men with a message and the boys have attended in large numbers. This organization consists of boys of many nationalities and many faiths and the officers and committees are shared almost equally among Jews, Christians and Moslems.

The Sunday evening religious service is very well attended this year, as it has been in previous years. Dr. Staudt conducts a service just as it is conducted here at home only we lack churchly environment for we must hold all large functions on the spacious balcony which overlooks the court. If the weather is cold or inclement we drop the curtains provided by Mr. Horace Ankeny. The boys sing out of the Hymnal for American Youth, newest edition. They join heartily in the responses and listen most attentively to the sermon. Our little boarders do not understand English but come eagerly to "Sulla" which means "Prayers."

Better than all the activities is the pervasive spirit of love, service, and sacrifice, which the boys feel and recognize and many try to emulate. The government has schools and a school system, but it does not have anywhere this atmosphere and cannot reproduce it because it is not inherent in the life of teacher or student, therefore the sons of fine families come to us.

A Kurdish musterrif (governor) said when he brought his son at Christmas to the Boarding Department, "I brought my son that he may learn habits of cleanliness and good thoughts."

We are challenging the Reformed Church to put into buildings of their own this school approved by King Feisal and promised land by the Prime Minister, and we are asking for smaller gifts as well

for the necessary advance in our equipment. I am trying now to collect money for a chemical laboratory and for the enlargement of our growing library.

MRS. CALVIN K. STAUDT.

A Decade of Service for Others

THE OUTLOOK OF MISSIONS extends its heartiest best wishes to the Woman's Missionary Society of Second Church, Dayton, Ohio, on the occasion of its tenth anniversary. Careful plans were made for the observance of this date and the service was one long to be remembered.

The altar of the church was decorated with jonquils before which was placed a large birthday cake surrounded by ten orange candles with red and black trimmings, representing the Reformed Church colors also those of the Woman's Missionary Society. Following the devotional period, and a brief business session, Mrs. E. Zinn, the first president, outlined the progress made during the first four years of the society's activity. Mrs. M. Babo, second president, spoke of the work accomplished during her term of office. The present president, Mrs. E. Shock, followed by telling of the work that is being done on our home and foreign mission fields.

Sacred selections were played on a musical saw by Rev. Harold Falor, accompanied by Mrs. Falor.

The pastor, Rev. L. W. Stolte, gave a short talk in which he spoke of the way the missionary society had helped in the work of Second Church and also the church at large.

A dialogue written by Mrs. F. W. Leich was presented by ten members of the society who lighted their candles as

follows: Mrs. F. W. Leich to Love, Amelia Hofacker to Missions as represented by the Woman's Missionary Society, Helen Scheibenzuber to Opportunity, Louise Ochs to Service, Emma Geisin to Sacrifice, Mrs. G. Shock to Growth, Mrs. F. Colson to the Girls' Missionary Guild, Mrs. E. Stewart to the Mission Band, Mrs. F. Hollingsworth to The Message of the Holy Scriptures, Mrs. O. Scharrer unto Vision. The lighted candles were then placed on two candelabra, one on either side of the altar, each forming a cross.

Miss Amelia Hofacker conducted a beautiful memorial service for the departed members during which a basket of twelve calla lilies, every one holding \$10, was presented to Mrs. M. Babo, president of the Woman's Missionary Society of Southwest Ohio Classis, as a church building fund for the Pleasant Valley Church. Mrs. O. Scharrer sang the Hymn of Consecration.

It happened that Mrs. K. Schulte, Secretary of Life Members and Members in Memoriam, was celebrating her seventy-ninth birthday anniversary, and so she also was remembered with a pot of beautiful flowers and the best wishes of the society.

After the services, a social hour was enjoyed, in the social rooms of the church, each person present receiving a piece of the birthday cake.

The Glorious Success of Foreign Missions

THE success of foreign missions has been evident from the days of the Apostles. Indeed, this success seems to have been a consistent part of Christianity. In the very essence of the Christian religion is that divine something which insures its success and which makes that success truly glorious.

The success of the first great Christian missionary was perfectly marvelous. Because of his vision of the universal character of the Gospel of Jesus, Saint Paul was enabled to influence the civilized world of his day to a greater extent than any single man since. When Saint Paul died, the Gospel, mainly through his ef-

forts, had spread throughout Asia Minor, leaped across the sea into Greece and its environs, and spread westward across the Adriatic into Italy where it had taken firm root in the life of the world's greatest city. We do not know for certain but it is probable that Saint Paul carried the Gospel into Spain. Thus, within the lifetime of a single missionary, the Gospel had been spread and skillfully cultivated throughout the length and breadth of the civilized world of that day. Truly, that was glorious success.

We might pick out other missionaries and record of them almost equal success. Such men were the pioneer missionaries like Carey in India, Morrison in China, and Livingstone in Africa. The accomplishments of these three men in three great mission fields at the beginning of the modern era in missions are, likewise, examples of the glorious success of missions.

Nor should we suppose that this splendid missionary success is confined either to the days of the Apostles or the days of the beginnings of the modern missionary enterprise. Success which we can confidently call glorious is, likewise, characteristic of the modern missionaries of our own day. Many of us who are not very far past middle life can remember the days when Dr. Hoy and Dr. Schneder went to Japan. If every member of the Reformed Church were permitted the privilege of going to Sendai, where these two men of God only forty years ago were laying the foundations of our Mission in Japan, and were there permitted to see the splendid modern institutions and work which has been built upon those foundations, the glorious success of Reformed Church missions would be very evident.

Another way of observing the success of the modern missionary enterprise is to get a map of the world upon which is marked the location of the mission stations of the Christian Church. It will be seen that the whole world is dotted with Christian churches. There are very few geographical areas where there are not to be found some Christians. In the matter of purely geographical expansion, the

work of Christian missions is well on toward completion.

Another evidence of the success of missions is to be found in the number and character of the people who are reached in these geographical areas by the messengers of the Cross. No one thing of recent years is of more powerful witness to the success of the missionary enterprise than the Jerusalem Conference of the International Council of Missions, held on the Mount of Olives at Easter-tide, 1928. Here were gathered the Christian representatives of over fifty nations of the world. Of all the nations of the world not one of any consequence but was represented by native Christians of outstanding ability in this magnificent Conference. It was more nearly a world-wide council of the Christian Church than any that has ever been held. A glance at the titles and accomplishments of the delegates to this Conference was a perfect revelation of the glorious success of Christian missions.

Another evidence of the success of Christian missions is the manner in which Christian ideas and Christian standards have permeated into the life of the non-Christian world. Politics and economics and social customs and industrial relations and religion have all been influenced by the quiet penetrating power of the Gospel of Jesus. If space permitted it would be easy to show that one of the outstanding successes of the missionary enterprise is the fact that the whole fabric of non-Christian civilization has been changed and made more Christ-like by the quiet penetration of Christian thought and ideals.

But to the group of people to whom this message is addressed, the most glorious success of Christian missions is in what it has done for the womanhood of the world. Christianity is the only world religion that has anything good to say for womanhood. Wherever Christian missionaries have gone, both within the Church they have founded and without it, in non-Christian society, the life of womanhood has been raised to a newer and better level.

I shall never forget the first Japanese Christian woman I ever met. She stood

before me in the church at Sendai and bowed and bowed and bowed, this dear old lady, Mrs. Kami, whom the whole Reformed Church came to know and love, and every time she bowed she said something, while tears rolled down her old wrinkled cheeks. When I asked Dr.

Schneder to translate it, he said, "She is telling you how glad she is that the Christians in America sent over to Japan what she calls 'this good thing'." That for me was a complete exemplification of the glorious success of foreign missions.

REV. A. V. CASSELMAN, D.D.

Musings of a Missionary

(To be used in the June Program of the Woman's Missionary Society instead of "What Still Lies Ahead.")

MANY times since November, when my work for the Institutes closed, have I wanted to write my impressions but the needs of the American School for Boys in Baghdad have so dogged my footsteps and utilized my energies that I never could gather together sufficient vitality to do my subject justice.

Now a lot of second-hand books have gone to Baghdad, a Projectorscope for postcards (*Send postcard sets!*), a machine for film strips (almost a gift) and set of film strips—one on General Science consisting of 12 rolls and one on Juvenile Stories consisting of the same number of rolls. After miles of walking, I have located the right places from which to order and I am inordinately proud of these accomplishments made possible through your generosity. My next purchase will be microscopic slides and English books on Arabic Literature and then my present money will be exhausted and I shall crave more.

But, as I said, my thoughts are given a little more freedom and they wander back to those halcyon days of gorgeous autumn when for five weeks I attempted to make the American School for Boys a reality to you and a motivating force. That is I wanted you to help in this inspiring job of nation-building and although I undertook reluctantly the work of talking almost daily, not believing it worth while, I was obliged to change my mind at the first Institute held at Skip-pack. Nor did you ever allow me to fall back into error through the whole 20 Institutes that ended quite gloriously at Telford where Tohickon Classical So-

ciety made me a Life Member of the Woman's Missionary Society of General Synod.

You were an amazingly alert group of women! How I enjoyed getting the flash of your eyes that gave me fresh impetus to give to my subject at least a measure of justice. Your warm response, as I think of it, leaves me conscience stricken that I did not ask you for much more, very much more. However should I have another chance at you I'll redeem the time and grow bolder, especially since King Feisal gave Dr. Rupp and my husband an interview and praised the school, and Mori Pasha, the Prime Minister, promised land for the new buildings and urged the forward step into a college and university.

I have been thinking that such women as you cannot, dare not, let so challenging an opportunity pass by and what you did not do at the Institutes, you may ardently desire to do at the classical meetings or better, in your own individual societies. You women who sat in the pews of those churches, visited, have enough force and power within you to put up the first building for this school, on the land to be given by the government, and at the same time not neglect any other work undertaken.

What greater praise could I give you than this—you looked to me like women of power.

There were two things about the Institutes I noted especially. A new type of woman is in the church, young (even if there are gray hairs), capable, confident, enthusiastic. I marveled at the ease and

efficiency with which things were handled. They marvel at this in Baghdad too. We began and ended without any dilatoriness and no breath seemed wasted. That is One, written large. The other is the calm acceptance of statements that I, in my simple ignorance, thought revolutionary—at least slightly advanced. When I said, "I thought you would object to such a statement," the answer was so quietly given, "We have thought that for some time." When one loves to pioneer such an answer is crushing, but I have revived and will meekly follow in your train. Perhaps had you had the chance to ex-

press yourselves, you would have advanced farther than I.

When I inquired to ascertain the causes for this changed state of women, I had various answers given: Colleges, Reading Courses, Training in Leadership. Whatever it may be, the result is invigorating and hope inspiring. It was a great stimulus to me to have met you in the morning of my return to the homeland and if the men receive my husband when he returns as the women received me, the walls of the College in Baghdad will soon arise!

MRS. CALVIN K. STAUDT.

Monthly Quiz

1. *What King has given land for a new mission school building?*
2. *Where can you buy a "Cargo of Fun" for \$2.50?*
3. *On what occasion and in what way did a society give a church building fund?*
4. *Who is Gwan Fan?*
5. *Mr. Ghandi makes what criticism of many Christians?*
6. *How does the story of Michelangelo's David illustrate the state in which Indian young people of today find themselves?*
7. *Where are two trained nurses substituting for the modern medicine cabinet found in many United States homes?*
8. *In what Asiatic land are a group of boys using the Hymnal for American Youth?*
9. *What reason did the Kurdish governor give for enrolling his son in the American School for Boys at Baghdad?*
10. *How many new Girls' Missionary Guilds were reported this month?*



MISS LIU
(SECOND FROM
LEFT IN FRONT
ROW) WOMAN
EVANGELIST OF
THE SHENCHOW
DISTRICT, WITH
A GROUP OF
ENQUIRERS AND
MEMBERS IN
PAOTSIING, CHINA

Is Our Denomination Overdoing Foreign Missions?

TO the most of us here this will sound like "Foolish Question Number 10687." One might just as well ask whether the sun is overdoing its shining; whether the song-birds are overdoing their singing; whether the busy bees are overdoing their honey-gathering; whether the rose is overdoing itself in beauty and fragrance; or whether, perchance, God is overdoing His loving. The sun was made to shine; the song-birds were made to sing; the bee was made to gather honey; the rose was made for beauty and fragrance; and "God is Love." The purpose of the Church is missions. A church that is not missionary is not Christian. The very essence of the Gospel is taking it to somebody else—"For God so loved the world that He sent."

But it seems that some people are asking this foolish question, and perhaps it would be better to try to answer it. We may do this by asking ourselves what is meant by overdoing. There are several ways of overdoing. We are overdoing things when we harm ourselves. Exercise is a good thing; but when one takes so much exercise that he harms himself physically, he is overdoing. Work is a good thing; but when one works so hard that he harms himself, he is overdoing. Then we may overdo by harming others. It is a good thing for school teachers to assign home-work to children, for instance; but when that home work harms the child, the teachers are overdoing a good thing. I walked through a street in New York the other day where every shop was a radio store. Now a radio is a good thing and music is a good thing, but they were overdoing it and harming other people, so the law stepped in and stopped everybody's radio. Then, too, we sometimes harm a cause when we are overzealous in its pursuit.

Now let us ask ourselves whether in our Reformed Church we are overdoing foreign missions. Are we harming our-

selves or are we harming others or are we harming the Christian cause? We certainly are not harming ourselves by overdoing foreign missions. If you were to take the total gifts for foreign missions in the Reformed Church last year and divide that by the number of members in our denomination in the United States, the average gift per member would be such a trifling fraction over one dollar that it would be impossible to express it in cents. Certainly we were not overdoing ourselves when we gave less than two cents a week to foreign missions. Then, too, we have not been overdoing foreign missions by harming others in giving them too many of the blessings of the Gospel. There are people in Japan and China and Mesopotamia who are calling to us for help, and we have not overdone until we have met these serious and earnest calls. Nor have we overdone foreign missions in the Reformed Church by giving so much that we have harmed the cause by over supply. If this world ever needed Christianity, the spirit and example of Jesus, it is now. Great spiritual unrest and great spiritual hunger is characteristic of our present-day. It can be met only in Jesus Christ, and until we have given this hungry unsatisfied world that for which it hungers, we are not overdoing. Nothing is ever settled until it is settled right, and nothing is ever settled right until it is settled as Jesus would have it settled. The only solution for the world-wide problems and the only source of world-wide peace is in the Gospel of Jesus.

One of the keenest criticisms of the ordinary Christian life comes from Mr. Ghandi of India. He told Mr. Stanley Jones that what is wrong with Christianity was the fact that too many Christians are "only inoculated with Christianity." Now you know inoculation for a disease is the injection of a mild case of the disease in one's body. So Mr. Ghandi says "too many Christians are inoculated with a mild case of Christianity so that they won't get the real thing."

REV. A. V. CASSELMAN, D.D.

Literature Chat

CARRIE M. KERSCHNER

Some folks are always talking of what they are going to do. There are others and their number is, happily, large who not only talk about doing but actually do things. To these "do-ers" there have been going from the Literature Depositories many suggestions for fellowship gained from groups of women, girls and children meeting together. In consequence, a larger number have enlisted in Women's Societies, Guilds and Bands. Who can estimate the lives that will be touched with the healing message of the Gospel of Love because new persons have become interested in the sending of that message!

Elections in local societies have been held and some new officers and secretaries are wondering what their offices mean and how they should begin. To all these women and girls we extend greetings. We invite them to write to either Depository for suggestions and material that will simplify their work.

Material is being prepared for the packets for the educational year of the Woman's Missionary Societies, Girls' Guilds and Mission Bands, which runs from September to August. It will be ready for distribution in August. By next month the Chat will probably convey the news as to the titles of books selected especially for these groups.

The Book a Month

A new edition of Handy, brilliant in its cover of red and fascinating in content, has recently arrived. Everyone is ready to give a hearty assent to the value of Volume 1 of Handy. Is everyone ready to send for "Handy 11?" "Get your share of the happy hours hidden away in its pages." It contains many activities that come from by-gone centuries and other lands. First of all it contains a "Classified Directory of Social Recreation Activities" found in "Handy," Handy 11 and the Kits. There are Apartment Games, Prepared Games, Useful Games, Equipment Games, Setting-Down Games, Spectator Games, Mental Games, etc., etc. Section I, of Handy 11, contains Games to Acquaint

and Unify a Group; Section J has New Forms of Archery, Baseball, Bowling, Golf, Hockey, Quoits, Tennis and Table Play; Section L, Games and Stunts for Crowded Places; Section N, Games of Thought, Puzzles, Brain Teasers; Section O, Joyous Folk Games from Other Lands; Section P, Singing Games of Pioneer Days; and, but why not find out for yourself? The price for this "Cargo of Fun" is \$2.50.

Second Book of the Month

Several months still remain in which to read the special books for Stewardship Year. "The Message of Stewardship," that interesting book for daily devotions will just about see you through to the end of May. It has been printed in a special edition at 40c. Its wide use testifies to its worth. Send for your copy now.

Several More Books for the Month!

"Heirs," by the author of the much read "Red Rust"! Do you not want to find out for yourself who were the "Heirs" and to what they fell heir? You may satisfy your curiosity by sending \$2.50 and an order for the book.

"The Great Meadow" is one of the most interesting books the Depositories carry on early migration in this country. Price \$2.50.

We often feel that we've come to the "Jumping Off Place." Did you know there was a book by that title? It's a story of Pioneer life in this country as seen through the lives of several children in one family. These words describe, most inadequately, the fascination of the story. \$2.00.

All those residing in the area of the Eastern Depository order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th St., Cleveland, Ohio.

"The Girls' Missionary Guild of Zion's Church, York, Pa., has outgrown its name," writes Mrs. Joseph Heisler. "We organized the Young Woman's Missionary Society, March 9th with fourteen members. A Graduation Service will be held after Lent." This is one of the numerous young women's societies being organized. Greetings, young women of Zion's!

Girls' Missionary Guild

Ruth Heinmiller, Secretary

Summer Conferences

HOW many Guild girls are going to attend a Summer Missionary Conference this year? It is the goal to have a girl from each Guild at one of the Conferences. Plan to send your president or the chairman of the program committee or both and as many more as can arrange to attend. The home and foreign study books, which will be used in the programs next year, are to be taught. A special class for methods on Girls' Missionary Guild work will be conducted. Much inspiration and information will be gained from the Bible hour, the Sunset Services as well as from the missionary speakers. And think of all the friends from other Guilds you will learn to know!

Begin now to make your plans! Give a missionary program, a silver tea, a "Trip Around the World" party, or something attractive in order to raise funds. *Best Wishes to the New Organizations!*
G. M. G.

Eastern Synod:

Reading, Pa., St. Andrew's Church, organized by Mrs. Walter Kuntze with 9 charter members. President, Miss Clarabel Rehrer, 525 S. Fifteenth St., Reading, Pa.

Reading, Pa., Olivet Church, organized by Mrs. Luther Ely with 10

charter members. President, Miss Ruth Baer, 1727 Pear St., Reading, Pa.

Philadelphia, Pa., Faith Church, organized by Mrs. Emma Denzler with 7 charter members. President, Miss Grace Walters, 7156 Uber Ter., Philadelphia, Pa.

Mid-west Synod:

St. Joseph, Mo., First Church, organized by Miss Ruth Heinmiller with 20 charter members. President, Miss Marion Hutchinson, 2326 N. 22nd St., St. Joseph, Mo.

Guild-at-Large:

West Hollywood, Cal., Trinity Church, organized by Mrs. Francis J. Schmuck with 7 charter members. President, Miss Elizabeth Noacker, 2002 W. 41st St., Los Angeles, Cal.

Mission Band

Eastern Synod:

Weissport, Pa., Jacobs Church, organized by Ellen A. Eberts and Mrs. E. Ulrich with 20 charter members. President, Miss Pearline Angleman, Weissport, Pa.

Potomac Synod:

Baltimore, Md., Faith Church, organized by Marie Massicot with 8 charter members. President, Roland Kincaid.

Boonsboro, Md., Trinity Church, organized by Mrs. Robert Bair with 11 charter members. President, Sarah Beeler.

Mid-west Synod:

Chicago, Ill., Grace Church, organized by the Woman's Missionary Society with 25 charter members. President, Julia Fledderjohn.

Life Members and Members in Memoriam

The following Life Members and Members in Memoriam have been enrolled:

Life Members

Eastern Synod—Lancaster Classis—Mrs. E. C. Snyder, River Drive, Harrisburg, Pa.

Mrs. Charles A. Huber, 457 Crescent St., Harrisburg, Pa.

Miss Lucy Novinger, 429 S. 15th Street, Harrisburg, Pa.

German Synod of the East—German Philadelphia Classis—Mrs. Rose Anna Gramm, 418 London Avenue, Egg Harbor City, N. J.

Ohio Synod—Southwest Ohio Classis—Mrs. Martha S. Kuhlman, 268 Stokesay St., Ludlow, Kentucky

East Ohio Classis—Mrs. Ada Kagey, East Canton, Ohio.

Northeast Ohio Classis—Miss Clara Catherine Oswald, 139 Broadway, Youngstown, Ohio.

Potomac Synod—Zion's Classis—Mrs. Mary A. Emig, 2000 W. Market St., York, Pa.

Member in Memoriam

Ohio Synod—Southwest Ohio Classis—Mrs. Caroline Nagel, 327 West McMillan St., Cincinnati, Ohio.

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Meetings,

Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

WOMAN'S MISSIONARY SOCIETY

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Mrs. L. L. Anewalt, Alto Vista Apartments, 1036 Walnut Street, Allentown, Pa.

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Miss Bessie R. Shade, 314 Walnut street, Royersford, Pa.

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Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race street, Philadelphia, Pa.

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Miss Greta P. Hinkle, 416 Schaff Building, 1505 Race street, Philadelphia, Pa.

Director, Educational Commission,

Mrs. Edwin W. Lentz, 311 Market street, Bangor, Pa.

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Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race street, Philadelphia, Penna.

Secretary of Girls' Missionary Guilds and

Field Secretary of Girls' Missionary Guilds and

Mission Bands,
Miss Ruth Heimiller, 2969 W. 25th street, Cleveland, Ohio.

Secretary of Printing,

Mrs. Henry S. Gekeler, 3861 W. 20th street, Cleveland, Ohio.

W. M. S. Editor, OUTLOOK OF MISSIONS,

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Mrs. F. R. Casselman, 110 Brown avenue, Butler, Pa.

Secretary of Life Members and Members in Memoriam,

Miss Ella Klumb, 1074 48th street, Milwaukee, Wis.

Secretary of Temperance,

Mrs. Maud B. Trescher, 113 S. 2nd street, Jeanette, Pa.

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